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Ceylon. Fishermen launching their boat.

What Independence Has Meant at Bolobo

By FREDERICK STAINTHORPE

WE doubt very much if anyone in Congo ever expected the birth-pangs of independence to be so widespread or so drastic as they have turned out to be. The countrywide troubles have grieved us to the core, and we find ourselves hampered in talking to the Africans about them as most of them do not yet realize that anything at all has occurred elsewhere.

Here at Bolobo and in the district around us, as the day of independence drew near, imagination, kindled mainly by fear, ran rife.

In conversation with Africans we learned that "the Belgians had planted bombs in many places which would explode on June 30th". In Bolobo the villagers pulled up a cement pillar which had been erected by the Government Geographical Service for astronomical observations. At Yumbi the villagers besieged the Roman Catholic Mission and told the priests to tell them where they had buried the cannon with which they were going to kill them on June 30th. At the plywood factory at Nkolo everybody joined in a search for the bombs hidden in the ground.

A mysterious plane

A mysterious aeroplane was due to fly over Bolobo on Independence day to spray every Congolese with death medicine, but if people bathed themselves they would escape harm. Every mysterious object or strange happening was invested with a new and terrible significance, and we had difficulty in trying to reassure the Congolese that no such catastrophe would occur.

However, the day came and went without incident. We gathered early in the morning for a service of thanksgiving and praise and were gratified to see a large congregation. By a happy coincidence a letter sent by Dr. Acres, who used to work here, arrived that morning. It was written in Bobangi and the congregation were obviously pleased to hear it. During that day and the two following the village was *en fête*, and dancing, music, marching and displays of various kinds filled the time.

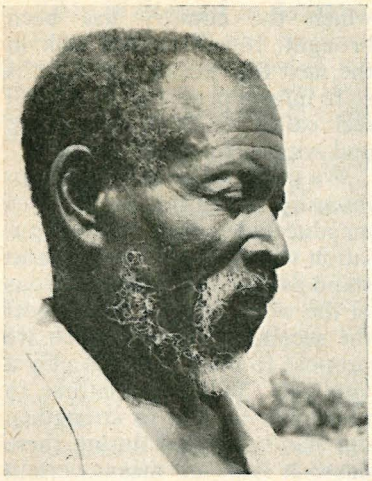
In the midst of all this sunshine one or two ominous growlings of thunder could be heard. We listened to King Baudouin's speech in Léo. followed by that of President Kasavubu. The words of Prime Minister Lumumba, however, were greatly out of harmony with those previously spoken and left many of us feeling disturbed. The next day Léopoldville radio informed us that there had been trouble in Léo. and that a curfew had been imposed.

Hopes not realized

Had things only remained like that how thankful we would have been now. Much worse was to follow however. On the Monday following we heard of the revolt of the Congolese Army at Thysville and Léopoldville. Still we hoped that trouble would not spread. Our hopes were not to be realized, for the news grew gradually worse until on Friday, 8th July, we learned much of the country was, so to speak, on fire, and that many Europeans were being forced to leave.

(*Photo: J. T. Gray*)

A village chapel near Bolobo.



(*Photo: J. T. Gray*)
A Bolobo veteran.

The village seemed to be so peaceful that it was difficult for us to realize that elsewhere there was bloodshed and suffering. What would we do if the platoon of soldiers stationed at Bolobo decided to revolt?

We did not know, of course, how much of the recent news was being made known to them, but we felt it wisest to make preparations if the worst should happen. So we decided that each person or family should pack one suitcase of essential articles to be stored at the house nearest to the river where the outboard motor would also be left ready. The river afforded us an easy means of escape and we realized how fortunately placed we were, at least in this respect.

On the Saturday evening, as one or two of us were taking belongings down to the Garsides' house, the Belgian ex-administrator arrived. He told us that if the soldiers did decide to cause trouble we had no hope of receiving help from outside. He had arranged for all Belgian women to be evacuated the following day and offered us transport in the same vessel for whoever wished to go.

Naturally this was not a decision which would be made lightly or quickly, and so we told him that we would meet together the next morning and let him know our decision. Our hearts were heavy as we made our way uphill again, and as we prayed for guidance in this most difficult matter.

However, when we gathered in the morning none of us wished to leave. We felt that it would be better to remain in a state of readiness and perhaps by our very presence keep up the Africans' morale.

In addition we had always felt that our relationships with the Africans were different from those between them and the Belgians. As we had always tried to act towards them with love, regarding all as human beings and many as our brothers and sisters in Christ, we felt that we could rely upon that love being returned in some measure in difficult circumstances.

The local troops

The morning's radio had delivered us into the hands of the local troops. According to Léopoldville radio, soldiers in all camps were to meet and elect their commander from among their own ranks. Belgian officers who wished to remain and who were acceptable to the Congolese could stay as unarmed technical assistants.

We decided that it would be best to ask the soldiers whether or not they wished us to stay, and in the same way to consult with the pastor and deacons of the Church. The soldiers agreed to meet with the administrator and Belgian adjutant at 2.30 p.m., and we went in the meantime to morning worship. Despite the tension which we probably all felt it was good to be in the house of the Lord, to sing His praises and to hear His Word.

Pastor Sylwano preached one of his best sermons that day, and throughout the whole period had displayed several admirable qualities. Afterwards several of us stayed to talk with the deacons. After we had tried to explain the situation to them, and asked them what we ought to do, Sylwano stood up and, evidently with some feeling and with great seriousness, assured us that most of the people in the village wished us to stay, and that if any trouble seemed likely to occur the Christians would give us ample warning, would even help us to leave in their own canoes, and would to the best of their ability look after our belongings until it was safe for us to return. Others spoke after him, all of them in the same vein. Indeed, they all seemed to have been shaken by our words.

This declaration of their solidarity with us came with cheering effect, and convinced us more than ever that God's hand was upon us. In fact, throughout the whole day we all knew that many people at home were praying for us and for all God's Church in Congo. The soldiers held their meeting and refused to accept the revolver of the Belgian officer, saying that they wanted him to stay and help them. They elected their commanding officer and assured us of their loyalty to the Government and their desire to protect us.

Curfew imposed

Thus the day ended calmly, or so it seemed at the time. In fact we were beginning to learn how a cork feels when it bobs up and down in the waves. Just after 10 p.m. we heard that there had been a fight in the village and a man had been taken unconscious to hospital. A curfew had been imposed and M. Lumumba had made a speech calling upon all Africans to unite and repel the Belgian "aggressors".

(Photo: J. T. Gray)
Mother and child at Bolobo.

The next day another fight broke out and another man was taken to hospital with a suspected fractured skull. A twenty-four-hour curfew was now imposed on the village. The fight appeared to have no direct political significance, but it sufficed for us all to be placed under military law. So now if the soldiers told us to leave there would be no arguing with them!

We stayed thus in a state of suspense for some days. Much of our time was spent listening to the radio. We were grateful for the full, sober and accurate reporting of events given to us by the B.B.C.

News by radio

From various amateur radio stations operated by American missionaries we were able to glean items of news about their various stations. Our suspense was partially ended when on Saturday last, the 16th of July, we received telegrams from the Field Secretary, Mr. Casebow, and from Ntondo giving news of the safety of our colleagues and of the evacuation of some of them to Léopoldville. We were left still wondering about the condition of our Upper River colleagues, particularly after we heard that M. Lumumba was due to pay a visit to Stanleyville.

As United Nations troops have arrived in the country the tension has gradually eased, and we have realized how fortunate we have been here at Bolobo. In times past we have sometimes complained about living in the "forgotten corner" of Congo, but sometimes it is good to be forgotten.

When to keep silence

The people in the village understand very little of what has happened in the rest of Congo. When we talk to them about the recent troubles they think that we mean the fight in the village and the subsequent curfew!

Those who own radios hear only part of the truth from Léopoldville, and we find it difficult to amplify their knowledge without condemning their own army and appearing to defend white supremacy. We shall all need much wisdom, patience and tact in the coming months to know when to speak and when to remain silent.

How is the crisis likely to affect the Church in Congo? In one sense the events of the past weeks may be regarded as little short of a catastrophe politically and economically. Yet in another sense we can see them and the months immediately ahead as offering a tremendous opportunity to the Church, if she is able to seize it.

In the bigger centres where people are in touch with current affairs Church leaders ought to be more able to speak the living Word and help their members to live and act accordingly. In the smaller towns, however, like Bolobo, we shall be hampered because people do not yet realize the desperate straits to which the country has been brought. It will be our task in the next few weeks and months so to inform people that they will feel called to fresh dedication and witness for their Master.

We shall also be called upon to intensify our efforts to produce an educated section of the population who will enable Congo to stand as one of the adult nations of the world, and in this respect the secondary school which we propose to open here can play a vital role. Will you continue to remember us and to strengthen our hands in God during these days? It is by no means certain that we can continue our work in exactly the same way as before, although no one dare prophesy the way in which events will unfold. We still need to live more or less from day to day.

B.M.S. Station in China Revisited

The son of two of our honoured China missionaries was able last year to visit the town where he was born—Chouts'un in Shantung. A reporter, he was in North China for *The Times* and the B.B.C., and was given permission to visit his old home.

He reached Chouts'un early in the morning and was taken to the Commune headquarters. There he was entertained for the two days of his stay.

He was shown a silk-weaving factory and a silk-spinning factory in the east of the town, and drove past the former B.M.S. compound.

He found the shops well stocked, looking much the same as ever. He was shown a children's nursery, and wheat threshing. On the afternoon of the second day he visited the west of the town where he was shown a dispensary and a school.

He was able to go out through the back gate to the village of Huang Chia Tao Kou where he found the compound wall still standing—and the church. The pulpit is still in the church and is still used.

Bible Welcomed in Assam

First copies of the complete Mizo Bible have now reached the churches in Assam, India, and their arrival is being celebrated in a big way.

Parts of the Bible in the Mizo language have been printed for nearly 40 years, and now the whole Scriptures are available in one volume.

It weighs three pounds, has 1,832 pages and the Bible Society has made it possible to fix the selling price at roughly 7s. 6d.

The B.M.S. Press in Calcutta and some other firms have done the printing.

Translation began in 1895 by J. H. Lorrain and W. Savidge with Lushai helpers. The New Testament, Genesis, the Psalms and Isaiah were completed before Mr. Lorrain retired in 1932.

Putting it on Paper

No writing has yet been done in some of the languages spoken in Angola.

This situation exists in a part of the country where Canadian Baptists are carrying on the work of the Angola Evangelical Mission. The Canadian missionaries have still to learn to speak the local language though they can do quite a lot of work in Portuguese.

Miss Eileen Motley, a B.M.S. missionary, was lent to the Canadians for a short time to help them in their language study.

Her latest report says she is trying to work out a grammar and starting to compile a dictionary.

Advance in Ceylon

Since B.M.S. new work began in Ratnapura, Ceylon, four years ago, thirty-five men and women have been baptized.

Most of them were converted Hindus from tea and rubber estates. The others were young people from Christian homes and a few adults who had been only nominal Christians.

The work of building up the Church, making contacts with workers on the estates and the distribution of literature has been carried on increasingly.

(Photo: R. H. Whitfield)

A baptismal service near Balangir, West Orissa, India. Here in recent years there has been a remarkable response to the preaching of the Gospel.

Drive for Church-centred Sunday Schools

Most of the Christian children of North India rarely so much as see the interior of a church. They receive religious instruction and many of them attend a Sunday school. But the Sunday schools are generally associated with day schools or hostels and not with churches. When the day schools are on holiday, the Sunday schools as a rule close down.

The Baptist Union of North India is trying to change this situation. It is conducting a campaign to link the Sunday school with the Church. Leading the campaign is Miss Margaret Killip, a B.M.S. missionary, who has been appointed Sunday school adviser and also adviser on religious education.

Conferences are being held and these points are being discussed:

1. A church-centred Sunday school is needed to give young people some understanding of the Church and to strengthen the Church;

2. There is danger of Sunday schools collapsing when Mission schools have to be closed for lack of funds or when they are taken over by the Government.

Church people attending the conferences are interested in the proposals, but some of them are not readily convinced that quick action, or indeed any action, should be taken. In a number of places Church-centred Sunday schools are said to be impracticable.

At present, the running of Sunday schools is the responsibility of day school teachers. Reform of the system will involve the recruiting and training of lay people to be Sunday school teachers and officers. This is a major difficulty, but here and there a start has been made.

More headway is being made on efforts in North India to include study of the Old Testament in programmes of religious instruction.

The Old Testament has been widely neglected, and Miss Killip is urging the authorities and the teachers to see the Bible as a whole which shows the unfolding of God's purpose for the salvation of all mankind.

Three Teenagers

By FRANK WELLS

THESE are the stories of three teenagers. Their experiences accurately portray the opportunities, triumphs, and great difficulties of the Educational work in the Kond Hills, of Orissa, India.

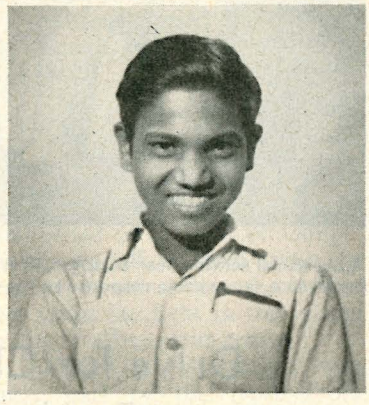
The name of the first is James. He was brought up in a Christian home: his father was one of the earliest converts in his village, and himself attended our Middle School in Udayagiri, about five miles away from his home. When it came time for James to leave the village Primary School, it was natural that he should be sent to the Baptist Mission Middle School which his father had attended. James is a very likeable person, and he quickly fitted into the life of our hostel.

Time passed, and when James was in his early teens, the Roman Catholic Mission at Raikia, about fourteen miles away from Udayagiri, started a new High School, with a boarding house attached to it. Many boys from the surrounding villages joined the school. There was much to attract them: there were very low fees, and a free issue of school text books.

In our Baptist School it is a matter of principle that the children should pay for their school text books, and a proportion, usually about half, of their school boarding fees.

James' father was attracted by the advantages of sending his son to the new Roman Catholic School. Three years ago James left our school in Udayagiri, and joined the Roman Catholic institution. Last Monday he was christened, and joined the Roman Catholic Church.

There are many aboriginal Kond tribesmen in the village from which James comes. One such boy is Guruchorono. He came to our school in his early teens, and because the journey to



Sonathano.

and from his village each day was physically exacting, he asked for, and was given a place in our Christian hostel.

At that time Guruchorono was an animist, like his father, and his father's fathers. His ancestors held the village lands from time immemorial, and sacrificed to the spirits which they believed inhabited their fields, and could give good harvests.

In the Christian hostel Guruchorono learnt of Jesus Christ, and of the one true God. For the first time, maybe, the mists of animist fears were driven from his mind.

Unfortunately, Guruchorono was unable to stay in our hostel very long. After a year or so his father removed him, and sent him to another school. I saw Guruchorono no more until recently. This afternoon I was going to the town, and whom should I pass but a group of Hindu worshippers returning from a "puja".

In their midst was Guruchorono. He had sandalwood paste smeared on his forehead in the typical fashion of those who have completed the Hindu sacrifice. He is no longer an animist, nor is he a Christian. He has become a Hindu.

From the same village comes Sonathano. He is about the same age as James and Guruchorono. Sonathano came to our school from an animistic background, and in the Mission school he first heard the Christian message. Like James and Guruchorono, he too entered our Christian hostel in Udayagiri.

Sonathano was converted while he was in our boys' hostel. His whole personality was transformed, and he became a shining light, not only in our hostel, but in his own home.

His father attempted to destroy the boy's new found faith, he kept him as a prisoner in the house for about three months, but Sonathano did not yield, and continued faithful. As a result of his witness his whole family has become Christian, and the village in which he lives numbers many who have been helped by him.

Sonathano is now in the High School in Udayagiri, which he attends daily, although he lives in the same B.M.S. hostel where he found the Lord.

These three boys are typical, in their different ways, of the youth of the Kond Hills. Unless our school work is strengthened we may see many more being diverted into Roman Catholicism and Hinduism.

Pakistan Baptists to Discuss Federal Union

THE Working Committee of the Baptist Union of Pakistan has decided to approach other Christian bodies in East Pakistan with a view to negotiating a federal type union and resolutions prepared by the Working Committee are before those bodies in hope of a meeting in the near future.

It will be recalled that in January last year the Assembly of the Baptist Union of Pakistan resolved not to proceed with negotiations for a United Church of Pakistan based on the Plan of Union. The B.U.P. is the Church body through which the B.M.S. channels its missionary help for the Baptists of East Pakistan.

A Baptist majority

About seventy per cent of the Christians in East Pakistan are Baptists. Much of the work is carried out by churches associated with the B.M.S. and the Australian and New Zealand Baptist Missions. In addition the American Southern Convention Foreign Missions Board has work there. Other Church bodies working in East Pakistan are the Church of India, Burma and Ceylon (Anglican), the Assemblies of God and the United Church of North India (English Presbyterian).

The B.U.P. Working Committee has reaffirmed its belief that a closer visible union of Christians in the province is necessary, basing this on the following:

1. The numerical weakness of the Church in East Pakistan makes it highly desirable that its various groups should truly feel that they are parts of a whole body, which is one in allegiance to Christ and in desire to establish His Kingdom in this land, and also one in mutual respect for all the gifts of grace and ministry which God has bestowed upon it. It is also desirable that non-Christians should be made more clearly aware of the essential and spiritual unity already existing in these groups working in East Pakistan.

2. The economic pattern of East Pakistan frequently means young Christians leave their homes to seek a livelihood in places where the Christian community is not of the group in which they were brought up or initiated. This situation calls for mutual recognition of memberships, so that wherever possible members of Protestant churches may find a welcome at the Lord's Table, and a ready opportunity of fulfilling their Christian responsibilities in service, wherever they may reside.

3. The urgent need of certain basic institutions for the training of Christian leaders in East Pakistan requires united action by a united Church body, if duplication of effort and wastage of resources is to be avoided.

Four Resolutions

The B.U.P. Working Party therefore resolved:

1. To call upon all Protestant Church bodies in East Pakistan to consider whether the Spirit of God is not calling us all to meet the challenges and difficulties of our witness in this land by evolving a closer, more loving and trusting union among each other; not only for the purpose of organizing and distributing material benefits and services (as through the present East Pakistan Christian Council) but more especially as Christian brethren who are united by the deeper attachment of a common faith in Christ and a common purpose to preach His Gospel and build up His Kingdom in the world.

2. That we suggest the convening of a meeting of representatives of these church bodies, and also invite observers from interested missions, to discuss a scheme for the mutual recognition of our memberships.

3. That if we can successfully negotiate this step, we should go on to achieve some mutual recognition of ministers; and finally to endeavour to reach that degree of substantial unity whereby we may be known by one name to the people of this province.

4. That, at the same time, we wish to emphasize that we are not hereby proposing a Union which involves uniformity of worship, discipline or credal statement. Rather we hope that a kind of Federal Union may be worked out among the church bodies in East Pakistan, in which each retains its autonomy, liberty of worship and faith within the general framework of Protestant belief.

THE QUEST

The January number contains most interesting articles and information about Missionary activities overseas and work at home.

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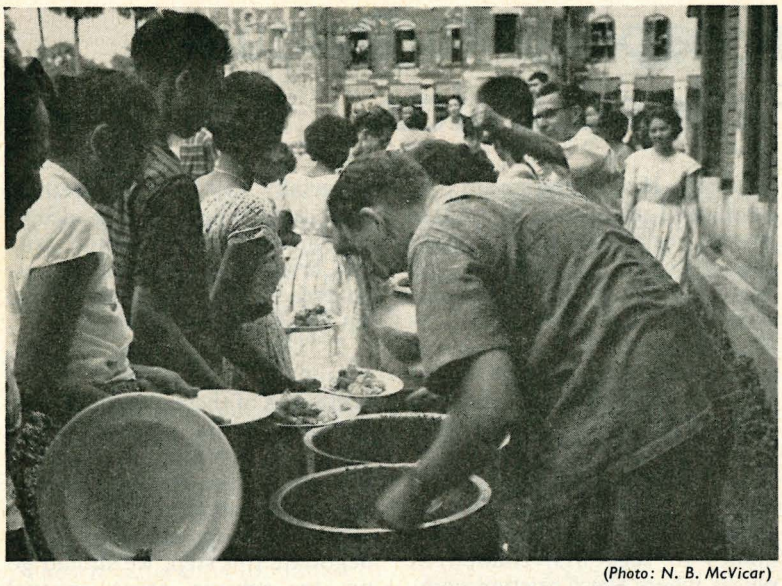

(*Photo: N. B. McVicar*)

Meal time at a young people's camp at Bishnupur.

Cyclone and Storms Destroy Mission Property

A powerful cyclone created havoc in parts of East Pakistan and India at the end of October 1960. Reports reaching the Mission house tell of over a thousand pounds worth of damage to mission property in East Pakistan but of all missionaries and mission staff being unharmed.

The cyclone sweeping through South Mizo (Lushai Hills) flattened and destroyed new crops and made unusable stores of rice. So the Mizo Christian community, who so courageously endured famine conditions last summer, once more face the threat of starvation.

Dr. Alan Taylor, the medical superintendent of Chandraghona Hospital, East Pakistan has written about the damage to the hospital and its staff houses. Tiles were ripped off roofs, bamboo and thatch buildings were destroyed, water piping and electric and telephone cables put out of action, trees were uprooted and the Leper Colony lost many of its buildings.

In addition the new hospital launch, which was lying in Chittagong harbour, was severely damaged. Its roof was ripped off and the superstructure damaged. This launch had just been received by the Chandraghona staff, it being the gift of British Baptist Life Boys.

The old Chandraghona launch was sunk by the force of the gale.

Rev. Gordon Soddy, East Pakistan Field Secretary, writing from Chittagong, tells of fantastic damage in the town, where the cyclone uprooted trees and poles, blew off tin roofs and destroyed bamboo and thatch houses. The Mission house was also damaged.

The immediate need is money for repair work.

Something New

A very attractive set of transparencies of Walthamstow Hall (the school for missionaries' daughters), with accompanying tape recording (or script if no recorder is available) will be ready very shortly for use in the churches. Early inquiries for spring or autumn are advisable to Miss P. D. Groves, Livingstone House, 11 Carteret Street, London, S.W.1.

Churches in Critical S

EVENTS in the new Congo Republic are producing a critical situation for the Church in parts of Angola.

There is much movement of people across the frontiers of the two countries and the inhabitants of Angola in the border districts are well informed about what is going on in Congo.

The crisis in the Church is due mainly to a rapid spread of the Prophet Movement. This movement, with its mixtures of the Christian and heathen religions often tinged with racial emotions has caused many members to forsake the Church. Many Christians have also been expelled from the Church for associating with it.

In the San Salvador district, the Church has ruled that any member going to a prophet for any reason shall be expelled. A missionary who recently toured an area greatly disturbed by prophets writes:

"Going to a prophet displays a faithlessness in Jesus Christ and an ignorance of the Gospel that cannot be tolerated in church members. So they must go out of the fellowship and receive further instruction. If they desire to re-enter the Church, their applications will be considered in the light of the

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Angola Face Situation

quality of life displayed subsequent to their expulsion.

"In one town, out of a membership of twenty-five, only the teacher, his wife and three other believers remain in the Church. In another town only the teacher and two other believers remain. There are towns that during this journey we could not visit where practically the whole Christian community will have to be expelled.

"It is a ludicrous situation which the Church has not begun to understand or deal with adequately."

Many of the church members in this region have only an uncertain grasp of the Faith and are easily confused by the preaching of the prophets. They too readily accept the prophets' claims to healing powers and often fall victims to mass suggestion. It is, perhaps, remarkable that so many of the Christians do not yield.

Here and there, expelled people are coming back.

This is happening in the district where trouble with the Prophet Movement began in Angola over a year ago. Expulsions from the Church occurred, but some of the people expelled have already been received back into fellowship after further teaching.

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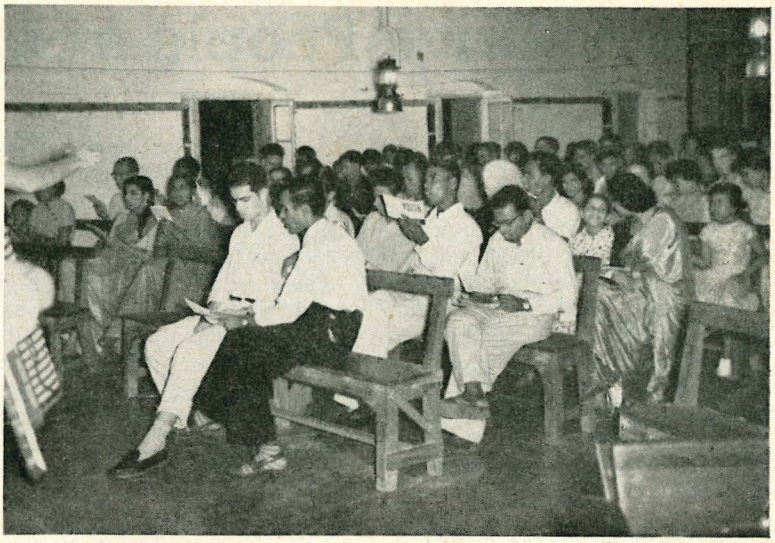


(Photo: N. B. McVicar)

An evening session at the young people's camp at Bishnupur.

Senior Students offer Help in Maintaining Discipline

One unfortunate consequence of the general political atmosphere in Congo just before Independence Day was the growing rudeness of some students towards their teachers, especially if they were single women missionaries. The rude and unpleasant behaviour was often an expression of a revolt against being taught by women, and having to submit to discipline imposed by women.

In consequence, when the Kimpese schools re-opened in September after the summer vacation, it was decided that no single women teachers should return. If the situation changed by Christmas, then they could rejoin the staff and continue their work.

Quite early in the new session it became apparent that there was a real change of heart among the students, especially the seniors. The men in the top class of the secondary school and monitors' school, recognizing that there was wrong in the students' behaviour in the previous session, asked to be allowed to help in maintaining discipline in the schools and in nipping in the bud potential trouble.

With the agreement of the staff a new disciplinary council was set up of six senior students and one member of staff (Rev. P. J. Manicom). The senior students promised that they will see to it that women teachers do not have trouble with insubordinate elements and requested that women should return to teaching as soon as possible.

Protected by Magic!

When the Dutch Baptist missionaries had to leave Irema in the Upper Congo because of the recent troubles, their houses and property were protected in a remarkable way. The area is a rather backward one in the bush.

The local senior elder of the secret society (*lilwa*) put a cord all round the houses and put on it "magic" leaves. He then threatened any who dared to pass through with the dire consequences of the *lilwa* curse!

No one passed through the cordon.

Floods Drive People from Their Homes

By AUDREY BINNS

In connexion with a great hydro-electric scheme a dam has been constructed near Rangamati, East Pakistan, and the valley flooded. The consequences of this for the town, and for our Mission, are here described.

THE year has been dominated by the closing of the dam in December and the planning and action necessitated by that. There has been no attempt yet to hold the water. There is a diversion tunnel which was adequate for the cold weather flow, so the water level rose very little until the end of May when we first had appreciable rain.

For this monsoon the height of the spill-way is 55 ft. When work can be resumed after the monsoon it will be raised to the working height of 110 ft. It is planned that this will be accomplished by May 1961 and also work on the penstocks, so that the water can be held next monsoon and electricity be generated before the end of 1961.

But there may be delay and there is a scheme under discussion to raise the height of the dam still further. If that were done it would certainly be the end of Rangamati as the District town. Even with the level of 110 ft. it is not certain if it will remain as the District town.

There is a shortage of high ground and experience this year has shown that these sandy hills easily crumble with heavy rain or swirling water.

This year the maximum level reached by the water—so far—is 71 ft. That meant that the bazaar area in the Lower Rangamati was submerged, there were sampans on the football field, and thousands of people in the valley of the Karnaphuli and its tributaries had to leave their homes.

People would not move

The Government did its best to get people to move before the monsoon, but people who had never seen a dam or a lake found it difficult to believe that the water would really rise. So only a few of them were rehabilitated before the monsoon, and the others have been struggling to build new houses in the midst of heavy rain.

After a few days without heavy rain the water level falls and Lower Rangamati re-emerges. In the last six weeks it has been submerged and re-emerged three times! You can imagine what the smell is like! Probably people will return there to live in the cold weather.

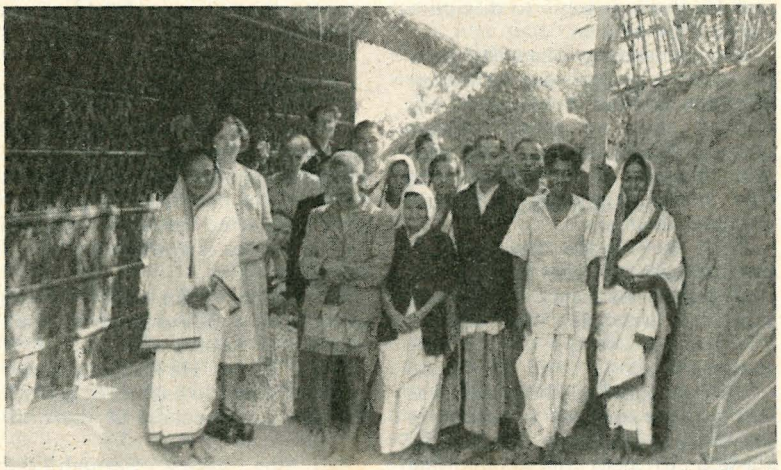
Naturally life in Rangamati has been somewhat disorganized. Vegetables, fish and meat are difficult to get and we have not had any bread for weeks. But we stocked up with everything we could think of and so far the children have not gone hungry. Most of them would be much worse off in their own homes and we are hoping to be able to keep the hostel open.

The road to Chittagong is not even jeepable at this time of the year, so all stores have to come up by river and be carried over the dam. You can imagine what the mud is like at the dam site with the torrential rain we have at this time of the year. The last time I went down I sank in till the mud was well over my ankles.

Prices have gone up

With coolies having to work in such conditions you can understand that all prices in the shops have gone up and that goods are in short supply. Still we carry on and try to keep life as normal as possible for the children. It is much better for them to be kept busy in school than to sit and watch the water relentlessly rising. I now feel that I can enter into Noah's feelings!

Two of our three paths to the



(*Photo: A. R. Taylor*)

The congregation outside Rangamati Chapel.

"mainland" have been submerged for the last six weeks off and on, but the lowest point of the remaining one is 90 ft. so it should be safe for this year. What used to be a dry gully between this hill and the church hill is now the bathing place. It makes a most convenient swimming pool for the children! When the children used to bathe in the main river there was always some danger because of the strong current; but now they have a lovely safe place in which to learn to swim and greatly enjoy themselves there.

Fishing in the evening at Barisal. (*Photo: A. R. Taylor*)

School and hostel flourish

Both the school and hostel seem to be flourishing. We now have about seventy-five children in the school—twenty more than this time last year. About half of them are children from Christian homes. We have thirty-five in the hostel of whom twenty-eight are from Christian homes. For the first time in the history of the school we have more boys than girls in the hostel. This is because we have been allowed to give stipends to Baptist boys for the first time this year.

Having more boys has created some problems but on the whole the children live happily as one large family. The boys sleep quite separately in two small houses but they all eat together. The boys collect and chop wood and carry water while the girls do the cooking. Thus the boys and girls spend about the same amount of time on hostel duties.

This is in marked contrast to many homes in this land where the girls are expected to slave for their fathers and brothers from childhood and have little time to study even if they are allowed to go to school.

We have a very good staff at present—five Christian women. Four of them are trained teachers and the matron was trained as a nurse at Chandraghona. The matron and two of the teachers are old students of the school, just showing the worth of the work which has been going on here for twenty-five years. These three are hill girls and the other two are Bengalis but they all get on happily together.

A short time ago the children of the Sunday school were responsible for the church service. There were hymns for the whole congregation and for the children, the lesson was read by one of the older girls and then some of the children gave a play based on the story of Naaman. They had written it themselves with some help from the teachers. It was well done and reverent. I am sure that the congregation as well as the children learnt more from it than from the average sermon.

Pray For These Men

Education is one of the frontiers in the new Republic of Congo. Primary schools now have Congolese head-teachers, and there is a drive to develop secondary education. In September the B.M.S. opened a new secondary school at Ngombe Lutete (Wathen).

Congolese Christian leaders who bear heavy responsibility in educational matters are:

1. Monsieur Emil A. Disengomoka, President of the Lower Congo Church Council. (This Council is a representative body of the churches in the Lower Congo connected with the B.M.S.) He is one of the most highly trained, most knowledgeable and experienced of Congolese in the field of education, and his responsibilities in the sphere of education are heavy now. Yet he gives much time to the task of leading the Church, of mediating within the Church when difficulties arise. He also has a large family of gifted and intelligent children. A man of deep Christian devotion, he certainly needs all our support.

2. Monsieur Alexandre Nsimba, appointed by the Lower Congo Church as secretary for education. He will be part of the headquarters staff here, with heavy responsibilities. He will represent church schools to the Government, he will have to keep all the church schools in the Lower Congo informed of the Government's decisions and instructions, and he will have to deal with all matters concerning the recognition of schools, and subsidies. He has been a headmaster in a mission school and completed the secondary course at E.P.I. Kimpese.

3. Monsieur Alphonse Ntaku, newly appointed as headmaster of the primary school in Léopoldville (600 pupils). He has taught for a number of years for the mission.

William Carey, Born 1761

I. England in the Eighteenth Century

1961 is the year of the Bi-Centenary of the birth of William Carey. Special celebrations have been arranged jointly by the Baptist Missionary Society and the Baptist Union of Great Britain and Ireland especially for the period May to October. They will include a visit in August to his birthplace, Paulerspury, and a great service in Westminster Abbey on 2 October.

This is the first of a series of articles on William Carey which will help to an understanding of his achievements and of his significance in the history of Christian Missions. It is introductory, being concerned primarily with the England into which Carey was born.

By A. S. CLEMENT

THE significance of what happened in Europe generally and in England in particular in the latter half of the eighteenth century is now being more clearly seen. That century was one of revolutionary change. In England it saw the beginning of the Industrial Revolution and the sudden growth of manufacturing towns and new urban areas especially round Birmingham and in Lancashire. (The population of Lancashire increased from 160,000 to 695,000.)

Part of the profits of the new industries was used to improve agriculture with a consequent increase in available food and clothing. Part was used for commercial enterprises in other lands. This, with the need to dispose of manufactured articles, led to a development of overseas trade. For example, ships from Liverpool carried cargoes of finished Lancashire cotton goods to Africa, exchanged them there for Negroes who were then taken to America and sold. The ships returned home with cargoes of raw cotton and quantities of tobacco and sugar.

Population growth

The increase in wealth and the improvement in the supply of food had their effect on the growth of the population. At the same time medical services improved, so that there was a higher birth-rate and a reduced infant-mortality rate. Between 1700 and 1800 the population of the country increased from 5½ to 9 millions: the population of Greater London doubled.

Roads were improved so that communications were easier than ever before. It was in this period that some of the great coaching roads were constructed, following in general the course of the old Roman roads. There was a new interest in other countries. Englishmen of all classes travelled abroad, more so than in any earlier period.

New creative vigour

In all the arts there was a new creative vigour. The great landowners and successful merchants used their riches to build the great houses of England, like Chatsworth, Kedleston and Knowsley, and to stock them with treasures in furniture and pictures.

Books were printed and published in larger quantities and printing and publishing houses were established in the provincial towns. Newspapers increased in number. One of the best provincial papers was the *Northampton Mercury*, read by William Carey and his friends.

A characteristic of the century was that ancient institutions were decaying, but individual initiative was flourishing. The universities of Oxford and Cambridge made little impact on life and thought, being sunk in their out-of-date grooves. The academies established by Dissenters for the educating of their sons, excluded on religious grounds from those universities, had taken the lead in education. Some of the finest scholars of the day were to be found on their staffs. They were developing the newer subjects such as modern languages, natural science and geography, while the older universities kept to the classics.

The grammar schools and endowed schools were decaying but new private schools were appearing, financed by fees paid by parents, and in these schools the newer subjects were being taught.

Religion and Morality

Rather exaggerated claims have sometimes been made for the influence of John Wesley on religion and morality in this period. The situation in the earlier part of the century was not so black as it has sometimes been painted. While many parishes had been neglected since 1662 and many of the clergy were worldly, there were also many devoted and selfless ministers. During the Evangelical Revival there were leaders other than the Wesleys and Whitfield.

There was a general movement of the Spirit which not only brought Wesleyan Methodism to birth but also invigorated the Established Church and some of the Nonconformist bodies, notably the Particular Baptists and

(*continued on page 14*)

Rüschlikon's New President

Dr. J. D. Hughey, Jr., has been elected President of the Baptist Theological Seminary in Rüschlikon, Switzerland.

Dr. Hughey is Professor of Church History in the Seminary. He was representative of the Southern Baptist Convention in Spain for four years before coming to teach in the Seminary in 1952. The author of *Die Baptisten*, *Religious Freedom in Spain*, and *Historia de los Bautistas en Espana* and many articles, he holds the degrees M.A. and Ph.D. from Columbia University, Th.M. from Southern Baptist Theological Seminary, and B.A. from Furman University.

Dr. Hughey is known to many Europeans as the genial and efficient Director of Summer Conferences for the Rüschlikon Seminary. His appearances on the programme of the Baptist World Alliance Congress in Rio de Janeiro and of the European Baptist Federation in Berlin introduced him to many others.

An official inauguration will be held at the regular meeting of the Seminary Trustees next March.

The new President succeeds Dr. Josef Nordenhaug who resigned last September to become general secretary of the Baptist World Alliance with headquarters in Washington D.C.

Dr. J. D. Hughey.

At the Civic Reception to the General Committee at Liverpool last November. *Left to right:* Miss D. M. Harvey, Mrs. Madge, Rev. J. B. Middlebrook, The Lady Mayoress, Rev. E. G. T. Madge, The Lord Mayor, The President of the Merseyside Free Church Council, Dr. J. N. Tennent, Mrs. A. Venn, The Dean of Liverpool.

Thirty-four Years A Missionary —and Now, Retirement

After thirty-four years as a missionary, Miss Florence Pitman has retired and returned to her home in the Isle of Wight.

In a letter written at sea during the journey home, Miss Pitman tells of some of the joys and heartaches of leaving her work.

She confesses that she gladly handed over the cash books and ledgers of the school at Dinajpur, East Pakistan. One of the books had been in use for thirty years.

But Miss Pitman says some of the comments of the schoolgirls—Hindu, Moslem, and Christian—were "terribly difficult" to bear.

"Carey didn't go home", said one. "A mother does not leave her children", said another. "Remain and be our guest", said a third.

Doubtless, words like these were not easy for Miss Pitman to hear at the time, but the memory of their implied tributes will make her happy in days to come.

Miss Pitman, before she left East Pakistan, visited a number of villages to say farewell. She went to the bamboo hut at Ruhea where she lived for many years. The supply of banana leaves on which to serve rice meals to all the friends who called on her was almost exhausted.

"Reports are one thing," says Miss Pitman, but to know these Pakistan people, to live with them in their homes as their guest, to travel with them in a bullock cart and to prepare them for Baptism were a "joy and privilege".

Judge Not!

A certain Muslim in East Pakistan began to show signs of interest in the Gospel. Then he moved to a new town.

The missionaries there were despairing of the church. It seemed to them to be making no headway. It was torn by disputes. But the Muslim joined it.

Before long he became a Christian. "What made you want to become a Christian?" he was asked. "It was what I saw in the lives of the local church members."

How easy it is to pass harsh judgments on churches and church members!

Family Services: A New Experiment

By S. E. C. TAYLOR

IT may be of help to churches which are trying to enlist the co-operation of young people, to hear of an experiment which has been tried out successfully at St. Mary's Church, Teddington, at monthly Family Services lasting half an hour.

The key note is dramatization of the Bible, in a very simple way, as the method of teaching instead of the usual address. The course covers two years, the first being devoted for the most part to the story of the Primitive Church as given in Acts, and the second year to the story of the Hebrew people.

Modern translations

Free use is made of modern translation and paraphrase, sometimes also of imaginary conversation. The narrative is generally taken by young people aged 16–21 years, and the conversational parts by members of the congregation of any age suited to the part. Sometimes the whole congregation itself enters into the presentation of the story, as when the believers met in prayer in the house of Mary at the time of Peter's arrest. Here different members stood up in the pews where they were and offered short prayers or words of encouragement taken from the Psalms or the Gospels.

No attempt is made at memorization or stage production. Those who take part read from their scripts. We try to have one rehearsal before each service but it is never possible to get all the readers together.

The services are conducted generally by a lay reader, or occasionally by the vicar. Service sheets setting out the order of service with hymns, readings from the Bible and prayers are given out to the congregation. These can be filed in folders which are supplied to those who want to keep a reminder of the service. As there is continuity throughout the whole course, this is of value as emphasizing the gradual unfolding of God's plan of redemption for mankind, the preparation of the Chosen People for the Coming of the Messiah, the Life, Death, Resurrection and Ascension of our Lord and the coming of the Holy Spirit upon His Church.

The nature and work of the Church of Christ is constantly stressed and attention is given to the need of the world today and what His followers are doing.

Enthusiasm for the services very soon became manifested, and volunteers came forward asking if they could take part. The interest aroused has been steadily maintained.

It is hoped that the scripts for the first year will soon be published.

The outline of the whole course and copies of the first two scripts of the second year can be had from:

Miss S. E. C. Taylor,
32 Kingston Lane,
Teddington, Middlesex.

for 3/6, including postage.

If the subsequent second year scripts are required it may be possible to supply them also at 1/- each. Copyright is reserved but permission will be given for duplication if requested.

WILLIAM CAREY (continued)

the General Baptists of the New Connexion.

These Nonconformists were being influenced not only by the Revival in England, but also by the thinking of their brethren across the Atlantic where military victories were opening up new lands for British colonists and making possible the spread in America of the Dissenting sects. This in turn had its effect on the confidence of English Dissenters.

The eighteenth century saw the rise of a new humanitarianism and of philanthropic feeling and endeavour, not all of it related directly to the revival of religion but rather to that general climate of thinking which produced the Encyclopaedists in France and the Founding Fathers of the American Republic.

Protestants in Europe were becoming aware of the need for preaching the Gospel to other races. At the end of the previous century John Eliot had worked among the Indians who lived round the Puritan settlements in New England. That work was continued at the beginning of the eighteenth century by David Brainerd, whose journal was to influence Carey and others. The Pietist Movement in Germany led by Spener and Francke had led to the sending of missionaries to Tranquebar; and people in England had sent money and books to aid them. The Moravians had sent out missionaries (by 1787 there were eighteen of them) to several countries, including the West Indies and Greenland.

It is against this background of rapid social change and intellectual and religious ferment that the life and achievements of William Carey must be viewed. He was born at the time when he was needed, and he was called when the stage was set and ready for the part which he had to play in the great purposes of God.

BACKGROUND TO PRAYER

(Based on the Prayer Calendar)

Brazil

B.M.S. work in the multi-racial democracy of Brazil is in the northern section of Paraná state. There forest areas are being turned into coffee plantations and new townships are being built. Many immigrants are pouring into Brazil from Europe, Japan and other countries. At the same time the growth of the Protestant Churches is phenomenal.

The B.M.S. now has two centres for its work in the rapidly growing townships of Cianorte and Umuarama. In Cianorte now there is a half finished church building with a church membership of about three hundred. There is much work in surrounding areas—reached by rough jeep roads.

Congo

Our best background for prayer for Léopoldville is the newspapers and news bulletins with their accounts of the day-to-day Congo situation. Our missionaries in Léopoldville live and work in the heart of this trying situation.

The three Baptist churches, Dendale, Itaga and St. John's, have packed congregations each Sunday and are effective evangelistic centres.

The Congo Field Secretary is confronted with many problems these days, in particular in regard to new Church Mission relationships.

Pray for the Church of Christ in Congo, all missionaries and all forces that are working for peace and stability.

ACKNOWLEDGEMENTS

(To 21st November, 1960)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., Altrincham, £8 11s. 5d.; Anon., Nottingham, £6 6s.; Anon., Birmingham, £3 4s.; Anon., West Kensington, £5; A Suffolk Baptist, £5; Anon., Northwood, £20; Anon., £25; Anon., Croydon, £3.

Deficit Fund: "In Christ's Name", £1 10s.; J.M.L., £5; Anon., Dundee, £1; D.S., £5 5s.

Medical Fund: Anon., Shepherds Bush, £5; Anon., Bristol, £1; J.M.L., £5; "In Jesus' Name", for work among leper children, 10s.; "Directed", £2; J.W.D.A., for lepers, £1.

Gift Week: Anon., Nottingham, £1; Anon, Wimbledon, £2; Anon., £1; Anon., Darlington, £2; Anon., Rugby, £2; Anon., London W.C., £1; Anon., Oxford, £3; Anon., Golders Green, £1; Anon., £2; Anon, 5s.

Legacies

The following Legacies have been gratefully received in recent months:—

		£	s.	d.
October				
20	Miss A. V. Weaver (Medical) (£200—work in India)	400	0	0
25	Miss E. S. Taylor (Medical)	30	0	0
25	Mrs. L. Isherwood	250	0	0
26	Miss E. B. Chambers	1,000	0	0
27	Miss S. B. Stephens (Mortgage Interest)	7	7	0
31	J. W. Lawrence	25	0	0
November				
3	J. B. Town	100	0	0
4	H. E. Busbridge	211	4	5
4	A. Nelson	2	5	0
8	Miss M. E. Holbrook	444	11	0
8	Miss E. M. Wrighton	25	0	0
9	J. H. Davies	25	0	0
9	Miss E. M. King	100	0	0
10	Mrs. E. Jehan	100	0	0
16	Miss F. D. Pile	2,000	0	0
21	E. Heyes	50	0	0
21	Mrs. R. Morgans (Medical Fund)	50	0	0

MISSIONARY RECORD

Arrivals

24th October. Miss D. Russell, from Baraut.

27th October. Miss F. A. Brook, from Ratnapura.

5th November. Rev. and Mrs. I. Secrett, from Léopoldville.

10th November. Rev. and Mrs. R. Bennett and two children, from Baraut; Rev. and Mrs. A. Hellawell, from Sambalpur.

17th November. Mrs. F. Stainthorpe and two children, from Bolobo.

Departures

23rd October. Rev. and Mrs. H. F. Drake, Miss E. Markwell, for Léopoldville; Rev. and Mrs. N. D. Kennett, for Wathen; Mr. and Mrs. A. J. Casebow, for Yalemba; Miss M. Chaplin, for Pimu; Miss S. Varley, Miss P. Shaw, for Kimpese; Miss I. Jones, for Yakusu.

Departures

30th October. Miss M. D. Webber, for Bolobo; Rev. R. F. Richards, for Yalemba; Rev. H. B. Saunders, for Yakusu.

5th November. Miss E. Hallett, for Gaya; Miss M. Howard, for Ludhiana.

11th November. Mrs. R. F. Tucker, for Lungleh; Rev. and Mrs. F. A. Outen and one child, for Rangpur; Dr. and Mrs. M. Flowers and two children, for Chandraghona; Miss B. M. Bond, for Barisal.

Death

29th October. In Ceylon, Rev. Stanley F. Pearce, Ceylon Mission, 1906—1951.

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Telegrams: Asiatic Wesphone London. Chairman: Dr. J. N. Tennent. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
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Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

Baptist Theological Seminary Library Rüschlikon-Zürich

The Congregation leaving a chapel in the Kond Hills, Orissa, India (Photo: Bruce Henry

Opportunity in Paraná

By E. G. T. MADGE

AS our four-seater air-taxi flew from Londrina to Cianorte, we saw beneath us in panorama the story of the development of the State of Paraná, Brazil, and realized anew the challenge to the Christian Church which this development presents.

We saw the tropical forest stretching to the horizon. We saw clearings in the forest with the giant trees lying where they had fallen, with the undergrowth piled into great heaps for burning. We saw coffee seed being planted in the clearings even before the timber had been carried away. We also saw coffee plantations with their endless rows of bushes heavy with the crop which has brought prosperity to Brazil.

We saw dirt roads hastily bulldozed through the jungle, and new cities being laid down with unpaved roads and wooden shacks. Behind us, as we flew, was the city of Londrina, only twenty-five years old, on the streets of which skyscrapers are now being built.

One of the world's largest undeveloped areas

The growth of the State of Paraná can only be compared with what took place in the Middle West of the U.S.A. in the nineteenth century. Even now, most of the people of Brazil live in large cities along the coastal fringe, but they are more and more turning their attention to the interior of the country, which is one of the largest undeveloped areas in the world.

Both Brazilians and immigrants are moving into the new areas, such as the State of Paraná, attracted by the tremendous potential of the forest-covered lands. The transfer of the capital to Brasilia is a symbol of the purpose of the people, and of the rapidity of the development already achieved.

(Photo: E. G. T. Madge)

Mrs. Elder ready for a trip into the country from Umuarama

(Photo: E. G. T. Madge)

The statue of the Christ at Corcovado (2,300 ft.), Rio de Janeiro

The early settlers who came to Brazil when it was a colony of Portugal intermarried freely with the Indians and negroes, and the result is a vigorous race among whom there is no bar or prejudice against coloured people, and no sentiment of race. This means that there is no aboriginal population to be found in the State of Paraná, but there is a strong national pride and local patriotism which augurs well for the future.

The total population of Brazil is 63 million, and it is estimated that only 5 per cent of the arable land of the country is being cultivated. Brazil could support a population many times greater than it has at present. It is a country in which men and women who are willing to endure primitive conditions and work hard have every prospect of becoming wealthy within a comparatively short time.

The growth of the evangelical churches in Brazil has kept pace with the development of the country, and the same pioneer-

ing spirit and keen anticipation of a great future marks every part of church life. The first Baptist Church in Rio de Janeiro was founded in 1884, with four members, and today there are 123 churches in that city, with approximately 25,000 members. There are 120,000 Baptists in Southern Brazil, including the State of Paraná. Most of these churches are in the big cities, but there is also a vigorous outreach into the frontier areas, and it is with that development that our three B.M.S. couples are concerned.

The Baptists of Brazil are keen to take every opportunity for evangelistic work which is being offered, and they have turned to fellow-Baptists around the world for help. The B.M.S. responded to this call in 1953, when the Rev. and Mrs. A. C. Elder went to Brazil. They were later joined by the Rev. and Mrs. D. G. Winter in 1957, and the Rev. and Mrs. A. Brunton Scott in 1959. Between them, these three couples are responsible for work in and around the two cities of Cianorte and Umuarama in the State of Paraná.

A new city

The city of Cianorte was founded in 1953, and the Baptist church there was constituted in 1957. It now has a membership of over 300, and the church building is nearing completion. The site of Umuarama was carved out of the jungle in 1955, and Mr. and Mrs. Elder took up residence in one of the wooden houses, which are characteristic of the present stage of development, in July 1960. The church was constituted in October of last year.

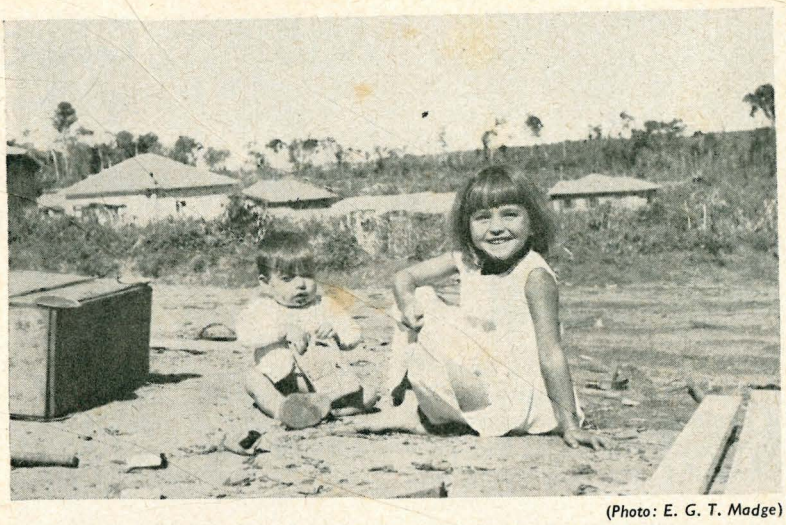
In recent letters, Mr. Elder speaks of plans to erect church buildings in Gôio Erê, Saltinho and Iporã.

It will be seen from the above that the kind of work which our missionaries are undertaking is very different from that in other countries. They are not facing the followers of another religion, but are called to organize and lead the keen Christians who are already there, and to evangelize the new settlers, many of whom have turned away from the Roman Catholic Church.

Neither is the B.M.S. being called upon to engage in institutional work, as has been the policy in other fields. Apart from the allowances of our three missionary couples, the Society is not putting any money into Brazil, as the new churches have been self-supporting from the beginning.

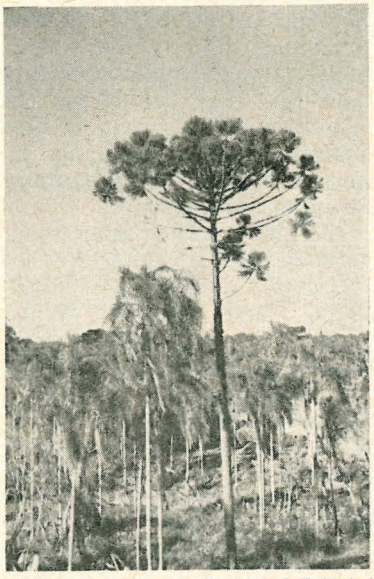
The challenge of Brazil is the challenge of a young and rapidly growing country, which one day must surely be one of the leading countries of the world. God has given us the opportunity to see to it that this new nation shall be built on sound Christian foundations. Although Brazil has nominally been a Roman Catholic country for several hundred years, its constitution provides full freedom of belief and propagation to all faiths. The response to the preaching of Protestant doctrine is in itself a challenge to the older churches to give what help they can at this vital stage in Brazil's history.

Because of the Society's extensive commitments in South Asia and Africa, it is not possible to increase our staff in Brazil to any great extent. But it is hoped that the way may soon be opened to send one additional missionary couple this year.



(Photo: E. G. T. Madge)

Little children at play in Umuarama. The future is with them



(Photo: E. G. T. Madge)

One of the famous Paraná pines

William Carey, Born 1761

By A. S. CLEMENT

II. Childhood and Youth

This is the second of a series of articles written specially for the Carey Bicentenary year. The first, which appeared last month, described the general background of the period in which Carey was born.

AT the time of William Carey's birth on 17th August, 1761, at Paulerspury in Northamptonshire, his parents, Edmund and Elizabeth Carey, were among the poorest in the village. Edmund Carey, a weaver, had known considerable hardship in his earlier years, for when he was but seven years of age his father died.

He was obviously a man of intelligence and education, for in 1767 he was appointed parish clerk and master of the small free school, positions which had been held years before by his father. William was then six years old, and this change in his father's occupation and circumstances was most significant for him and his future. He was able to receive, with his father's other pupils, a sound basic education (and this long before the development of a system of free education for the poor), and he was brought up in the atmosphere of learning.

A bright, alert and eager pupil, he soon revealed something of his native ability. His sister, Polly, later wrote: "When William was in his sixth year he discovered a great aptness for learning." His interest was not by any means confined to the three R's. He was fond of drawing and painting. He went out to collect insects and plants and made his own little museum.

At the age of twelve he began to learn Latin. By then he possessed his own Bible and was fond of reading. "I chose to read books of science, history, voyages, etc., more than any others", he tells us. "Novels and plays always disgusted me, and I avoided them as much as I did books of religion, and perhaps from the same motive. I was better pleased with romances; and this circumstance made me read Bunyan's *Pilgrim's Progress* with eagerness, though to no purpose."

An Anglican by birth

His parents were members of the Established Church. (It has been suggested that he was descended from James Carey who was curate at Paulerspury from 1624 to 1629). Like other children in the village he had regularly to attend services of worship. Later in his life he testified to the value of this training. "I have no doubt that the constant reading of the Psalms, Lessons, etc. in the parish church, which I was obliged to attend regularly, tended to furnish my mind with a general scripture knowledge."

But for him, so far, religion was a matter of "formal attendance upon outward ceremonies" and not of his own choice. He liked to be with the other boys of the village, even the most badly behaved of them.

When reading his own account of his boyhood one has to make allowance for the influence upon him later of reading Bunyan's story, and of the general religious attitude of the time. He perhaps exaggerates his own waywardness when thirty years after he writes: "My companions were at this time such as could only serve to debase my mind, and lead me into the depths of that gross conduct which prevails among the lower classes in the most neglected villages: so that I had sunk into the most awful profligacy of conduct. I was addicted to swearing, lying and unchaste conversation; which was heightened by the company of ringers, psalm-singers, football players, the society of a blacksmith's shop, etc., etc."

Paulerspury was just off the main road soon to be reconstructed by Thomas Telford (a contemporary of Carey's) as the main coaching road between London and Holyhead. Already, with the growth of London and of Birmingham and Liverpool it was becoming busier; and no doubt the boys of the village went occasionally to see the stage coach or the great horse-drawn wagons go by.

William Carey's first job was that of a farm labourer. But it was soon discovered that he could not work out of doors. For seven years he had suffered intermittently from a skin disease, the symptoms of which were aggravated by exposure to sun and air. His father was in a difficulty because his resources were so slender. But eventually he managed to get him apprenticed to a shoemaker at Piddington, a certain Clarke Nichols. He was then sixteen years old.

(*continued on page 30*)

Teen-Age Girls Learn to Read

In the rainy season, teenage girls are being given a three-month residential course of instruction in the mission compound at Balangir. In that period, they can be taught simple reading, writing, arithmetic and sewing.

Once a year, village church workers attend a ten-day residential course. These men have to be able to read and write, of course, but many of them have illiterate wives. Wives attend the courses and the illiterate ones can usually be taught some of the letters of the Oriya alphabet during the ten days. They generally go home eager to induce their husbands to teach them more.

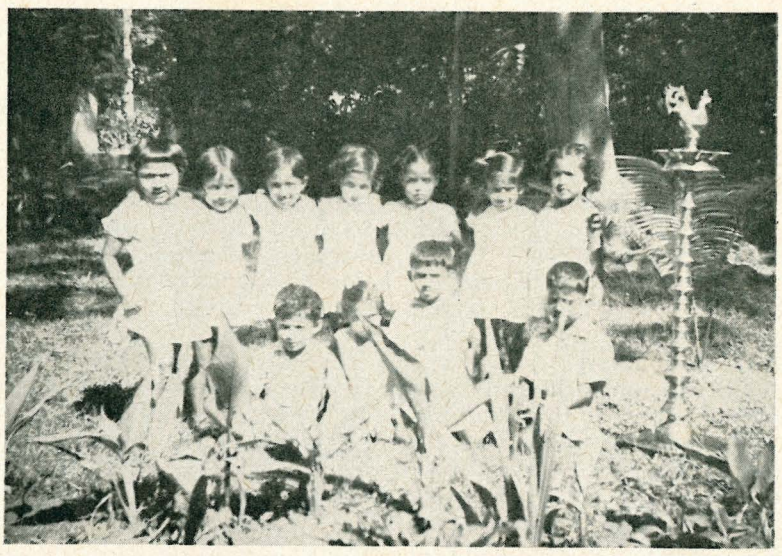
Missionaries and Bible women are giving particular attention to illiteracy when they tour the villages of the country. But some villages can be visited only about once in two years.

Evangelism in Ceylon

Rev. Colin Grant of Ratnapura is now convenor of the Ceylon Baptist Evangelism Committee.

He is responsible for the new quarterly *Newsletter on Evangelism*, the first issue of which appeared in January.

Miss Doreen Margaret Avery of the Dagnall Street Church, St. Albans, who left last month to begin her work as an evangelistic missionary in West Bengal. She was trained at Carey Hall, Selly Oak, Birmingham



Children of a mission school in Ceylon enjoying an outing. Work among children will be made more difficult by the new laws regarding education. See below

Christian Teachers Challenged by New Law in Education

We now know that all our Ceylon schools except Carey College (which is a private school) have been taken over by the Government. No compensation is to be paid for land, buildings or equipment—and no changes made after 21st July, 1960, will be recognized. It is likely that Christian teachers have been transferred to make way for Buddhists in schools where the majority of children are Buddhists—that is, in all our schools.

The change was made, not as generally expected on 1st January, 1961, but on 1st December, 1960. Schools closed for the December holidays on that day, head teachers and teachers were appointed anew by the Education Department, and detailed instructions have been issued regarding the general running of the schools.

We do not yet know what will happen to the hostels. Educational work has been the principal activity of all denominations in Ceylon, to the detriment of the development of the churches, some have thought. Certainly, Christians have been concentrated round the schools, and congregations and their finances have depended largely on teachers. The probable dispersion of the teachers will mean a radical rethinking of our whole policy and work. It will be a testing time for Christian teachers and probably a painful and difficult time for all the churches.

It is encouraging that so many are seeing it as a new opportunity: we shall have now nothing but the Gospel to offer—no jobs, no security of employment; but if Christian teachers are transferred to schools all over the island, Christian witness will be spread more widely than ever before. It really is a chance for the Church to break away from the disadvantages of the historical circumstances in which Christianity came to Ceylon. But we shall have to be ready and alert to meet the new situation.

One of the Budget proposals which most seriously affects us is a levy of Rs.400 per year on all non-national visa holders. Car licences are to go up, too.

Three New Churches Opened in Congo Republic

By LIONEL G. WEST

THE year 1960 saw the opening of three new church buildings at Lukolela.

The first was opened on 8th September at Ikau, the newest and remotest post of the Lukolela cocoa plantations.

The eight-mile drive through the cocoa trees to this camp was very pleasant. A lorry load of workmen and their wives, church members from the neighbouring post "Tervueren" joined us *en route*. They, too, were going to celebrate this joyful occasion with their friends at Ikau.

A goodly crowd had already assembled outside the building before we arrived. We had hoped that Mr. Madge would have the pleasure of performing the opening ceremony, but alas! he had to hurry on to Bolobo.

After the opening ceremony, in which Africans took part, we entered the church and the whole service was a joyful experience. "Music with a beat" just about described the hymn singing and everybody sang lustily as Lobota tapped his hymn book and somebody else tapped his heels on the cement floor.

The large church is a delight to see. The materials for the building were supplied by Lukolela Plantations and workmen's wages paid from Lukolela church funds.

Happy singing

As we returned to the mission that evening we followed the lorry as far as "Tervueren", full of happy fellow Christians singing: "Let us, with a gladsome mind, Praise the Lord for He is kind—For His mercies aye endure—Ever faithful ever sure . . "

The second church was opened on 25th September at "Belge", or, as it is now becoming more popularly called, "La Cité".

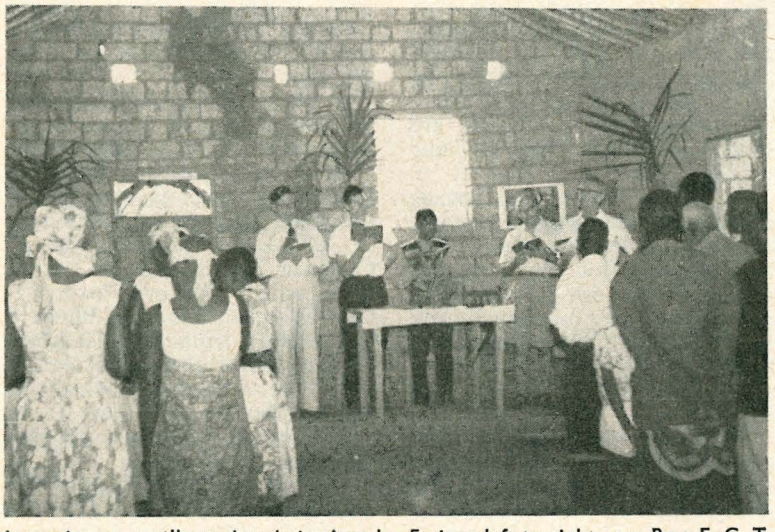
As the name denotes it is a rapidly growing centre, and if not exactly what we would call a city, it is at any rate a large widespread village with a cosmopolitan population. The evangelist at this centre has a very tough job which he tackles in his own way, and is obviously gaining the interest of the people.

This is not only the second church of our trio, but is also the second church that has been built at "Belge". When we heard that this place was being planned, a request was made for land and the first small church of wattle and daub was built almost four years ago. That has now collapsed and been replaced by the new building.

This again is built of local materials but much larger than the previous building, and typically African in design. The Lukolela Church has supplied all the new furniture, and the "Belge" Christians are collecting for a brick church which we hope will be built at some future date.

A great chief's testimony

A special item during the service was a testimony given by the great Mpama chief who has recently expressed his desire to become a church member. The unique fetish which Lingole has carried about with him nearly all his life was handed over to the missionary, and we all rejoiced with him by singing: "Ring the bells of heaven . . . there is joy today . . ." We hope that others in the congregation may have been inspired by Lingole's witness and that they, too, will one day make the same great decision.



A service at a village church in Angola. Facing, left to right, are Rev. E. G. T. Madge, Rev. F. J. Grenfell, the secretary of the San Salvador church, Rev. R. V. Emery and Rev. W. D. Grenfell

Rev. W. D. Grenfell baptizes a believer at Quibocolo. Note the man with the camera

The third church was opened on 13th November at Synkin. This post is at the coffee plantations, and is a small branch of a large firm operating in various parts of Congo, and with Headquarters at Brussels.

For more than twenty years we have been trying to get a church building at Synkin. The first director, who was very friendly, said he could not give the necessary permission to build a church on their land because the directors in Belgium were staunch Roman Catholics. When he retired, a young director succeeded him, an ardent Roman Catholic, and he soon built a church for the Roman Catholics.

We approached him, admired the church which was built by Protestant masons and carpenters, and asked when it would be possible for our church to be built. We were put off by the tale that the Belgian Board of Directors would never agree. After two terms of service this director was invalided home.

A third arrived while we were on our last furlough and we determined that we would make a last effort to get a church built at Synkin. On returning from furlough we spent a few days in Brussels in order to meet the Director General. An appointment was made and interview granted. We told him that the company employed Protestant as well as Roman Catholic workmen and that in this day and age they had equal right to ask for their own church building for worship. He agreed to bring the matter before the next board meeting.

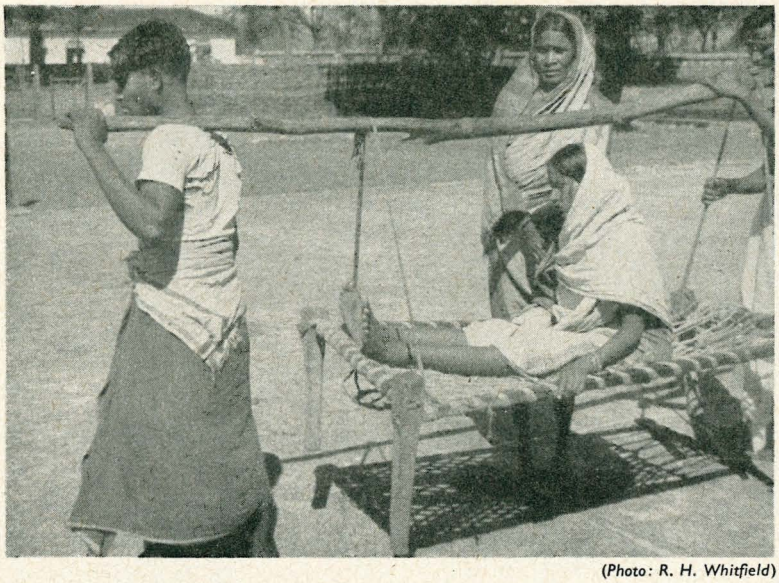
The outcome was that we were given a small piece of land sufficient on which to build the church—but not at any expense to the company! We were happy and hoped to see the church rise quickly, but there have been all kinds of hindrances, the chief of which was lack of co-operation from the local director.

His term of service ended in August and he was replaced by a Belgian professional builder who had been sent to construct special ovens in which to dry by exposure to a special heat coffee berries recently plucked. His job completed he was now left in charge of the post—a builder with no building to do! Such an opportunity was too good to miss!

"Why do you want to bother about building a church during these anxious and difficult days, Mr. West?" he asked, in reply to my request for his help. I soon convinced him of the need of the church surely more necessary in difficult days than peaceful ones! So, he agreed to supervise the building of it.

I wish you could all see this church. After waiting twenty years it has been built in two months and is a little gem of modern architecture and the pride of Lukolela.

The Lukolela pastor, the African mason and carpenter all shared in the service and truly I could say: "I was glad when they said unto me—Let us go into the house of the Lord . . ."



(Photo: R. H. Whitfield)

This is how they bring a patient to hospital in Orissa

The Flock Feeds the Shepherd —and gets to know Him

The secretary of the Serampore churches found an effective way of making sure that a new minister was introduced to his flock. He arranged for the pastor to have a day's meals with every family in turn.

For six years these churches have been without a regular minister and the new pastor began his work several months before his family could join him.

He was inducted to the charge just before Serampore's greatest Hindu festival. It lasts three weeks or so and is attended by large crowds. The churches use it as an evangelistic opportunity. A preaching booth and a bookstall were set up and the pastor and many of his people took part in a concentrated effort to introduce Christianity to passers-by.

There are three churches in Serampore. St. Olave's, the old Danish church, is now attached to the College. It is used for an English service on Sunday mornings. This service is attended by most of the theological students and staff who do not know Bengali. The Mission Church and the Jonnagar Church are a Baptist fellowship. Most of their services are in Bengali, but a Sunday evening service is held at the Mission Church in English.

Serampore's Story Retold

In connection with the Carey Bi-Centenary Celebrations the Serampore College is publishing *The Story of Serampore and its College.*

It is based on an earlier book which has been entirely revised and re-written and includes pictures of all the new buildings.

Chapters have been contributed by a number of people, including the world-famous Orientalist, Dr. Kalidas Nag, who writes on *Carey's Contribution to Bengali Literature.*

The book is being printed at the Baptist Mission Press, Calcutta.

Copies may be ordered through the Carey Kingsgate Press.

Hindu and Ch Meet to Dis

In the first meeting of its kind ever held in India seven Hindu scholars and twelve Christian scholars met recently in Nagpur for five days to discuss together their respective "Views of man".

The meeting was held under the joint auspices of the World Council of Churches and the Christian Institute for the Study of Religion and Society, Bangalore. It was the first of three similar meetings in Asia being sponsored by the World Council of Churches in co-operation with the International Missionary Council and the East Asia Christian Conference.

Dr. Paul D. Devanandan, Institute director, in an opening speech described the purpose of the meeting as clarification of the basic concepts of the two religions, the search for issues which could form the basis for further discussions and the establishment of personal relations between participants.

He declared: "Indian Christianity has come of age. It is rooted in the soil of India. This meeting expresses the desire of Indian Christians to become re-acquainted with their

Celebration / Frontier

Portuguese officials on the Angola side of the border of the Congo Republic could scarcely believe their eyes. Missionaries from Quibocolo, who were watching with the officials, were very astonished.

Rev. W. C. and Mrs. Fulbrook were returning to their station at Kibentele in the Republic after a month's holiday at the Angola mission station of Quibocolo.

Congolese friends of the Fulbrooks waited eagerly with a truck while passport and customs formalities were attended to.

Then the Fulbrooks crossed the frontier. Their Kibentele friends wrung their hands in a delighted greeting. "How fat you have both got!" they exclaimed.

Luggage was packed in the truck,

·istian Scholars :uss Religion

relatives and to realize the values of a common heritage".

Papers were presented on the Hindu and Christian views of "man in society", "man as an ethical individual", "the origin and destiny of man", and the "concept of personality". Evening sessions dealt with the respective concepts of the two religions of creation and the meaning of history, the foundation and role of ethical life, the nature of divine grace, the basis of human solidarity and the religious and secular bases of social life.

At the conclusion of the meeting the participants voted not to present "findings", but to continue discussions at annual meetings. Slated as topic for next year's session was "Popular Hinduism". Chairman of the meeting was Principal J. R. Chandran of the United Theological Colleges, Bangalore. Similar consultations will be held later this year in Burma on "Christianity and Theravada Buddhism" and in Hong Kong on "The Gospel and Chinese Religions". A similar discussion under W.C.C. auspices was held in July in Jerusalem.

\stonishes the Officials

and everything seemed ready for the fifty-mile journey to begin.

But the Kibentele party produced bottles of orangeade and a celebration was held.

Expressions on the faces of the lookers-on in Angola seemed to say: "Are these the Congo folk who have driven white people from their country by the thousand?"

Only two shouts of "Belgians!" were heard as the truck made its way to Kibentele.

On approaching the station, the driver sounded the horn. Everybody ran out to greet the missionaries.

A complete tour of the station was carried out and afterwards speeches of welcome were made.

Another orangeade celebration followed.

(Phoot: S. M. Le Quesne)

An Indian carrier pauses for a rest

Churches Aid Pakistani Flood Victims

Contributions totalling more than $8,000 have been sent by the churches to aid victims of the disastrous floods in East Pakistan. An estimated 10,000 persons have lost their lives and another 200,000 persons are reported homeless as the result of two tidal waves which struck the coastal region of East Pakistan. Property damage is estimated in excess of $20,000,000.

Response to an appeal issued by the East Asia Christian Conference came from the churches in Burma, $1,000; the churches in Formosa, $100; the New Zealand Council of Churches, $1,000; and the Australian Council of Churches which sent $560 and has promised an additional $2,800.

The appeal was made by the E.A.C.C. following a visit to the area by U Kyaw Than, E.A.C.C. assistant general secretary.

Contributions from churches in the west include $5,600 from the British Council of Churches and $4,000 from Church World Service (U.S.A.).

The churches have also contributed funds to aid the needy in several other areas in response to appeals issued by the Division of Inter-Church Aid of the World Council of Churches. These were for refugees from the Congo who have fled to Togoland, $5,600 from the British Council of Churches; and to Ruanda Urundi, $2,800 from the British Council and $112 from the Australian Council; for repair of typhoon-damaged churches in the Philippines, $6,566 from churches in Britain, New Zealand and Australia.

Aid for victims of tribal uprisings in the Bamileke area of the Cameroons has also come from churches in three countries. In this area it has been reported that from 15,000 to 20,000 persons have been killed by terrorists in the past six months, school children abducted, over 300 churches destroyed and the missionaries expelled.

Aid has included $5,600 from the British Council, $1,022 from the New Zealand Council of Churches and $224 from the Australian Council of Churches.

Medicine and the New Africa

By H. S. GEAR

This article by the Deputy Chief Health Officer of the Union of South Africa (formerly Chairman of the Executive Board of WHO) is reprinted from The Lancet *by kind permission of the Editor. In its fuller form it contained a handsome tribute to medical missions: "The pioneers of Western medicine in Africa, as elsewhere, were not officials, but private doctors, and the medical missionary was the pioneer of pioneers. For a hundred years these courageous and selfless people have been among the great medical and social liberators of Africa. Their work, generous and independent, goes on. Today is perhaps again critical. If tolerated in the new countries, these societies could be a valuable instrument in continuing the spirit and practice of personal and non-official medicine of the best type."*

THE New Africa to which medicine must adjust itself is as much a product of social, including economic, change as of the more obvious political movements. These social changes—in such things as education, economy, agriculture, industry, science, and communications, and in religion—have been accelerated by the results of Western medicine. The reduction of pestilence, as much as the control of famine and tribal warfare and the abolition of slavery, launched the African social revolution.

Now, along with the present political and nationalistic movements these social forces are influencing the future setting for African health and medicine. Indeed, the replacement of the social customs of tribal Africa, by something modelled on, or influenced by, external ideas and examples, is happening too rapidly for medicine and the other social services to keep pace. Even if these social forces are not diverted or delayed by political troubles, medicine in the New Africa will still have to face problems very different from the old.

One is already ominous—the growth of population. Released from the old checks of slavery, starvation, tribal war, and preventable disease, the annual rate of increase in some territories is already 3 per cent. People are migrating into the towns and factories, and large urban and industrial populations may place an unbearable demand on public, including medical, services. The witch-doctor is no longer supreme. Old fears have gone, so that hospitals and clinics are being swamped, and overworked doctors and nurses are driven to exhaustion. Africa, like most other developing countries, has too many ugly and squalid towns and villages, and yet their inhabitants increase relentlessly to make slums more depressing and dangerous. Only watchful sanitary administration and good fortune seem to explain the relative absence hitherto of serious disease.

Another feature of the social transformation of importance to the medical reformer is the growing emancipation of the African women. In much of Bantu society women still lack freedom and are only slowly training as midwives, nurses, health visitors, or teachers. Sufficiently educated girls are deplorably few to meet the urgent demands of nursing and teaching.

Changing pattern of disease and disability

Africa's reputation has not yet recovered from the casualties among those who in earlier days came to explore, trade, or fight. Portuguese missions defeated by fever; Mungo Park's expedition ending in disaster; Dutch, Danish, French, and British trading-posts on the West and East coasts enlarging their cemeteries daily; the decimation by typhoid and dysentery of the South African, and by the malaria and dysentery of the East African campaigns of the First World War—these and many more gave a sinister name to the climate and disease of Africa.

Before medical science unravelled the maze of tropical disease, the hazards of Africa seemed to lie in its malignant climate. Sun, swamp, heat, miasma—all were accused. However, recognition of the true situation has seen the dramatic conquest of most of Africa's pestilential and tropical diseases. Not only is the indigenous African population doubling itself every thirty to forty years, but European families are living happily and healthily even in such dreaded areas as the West coast and the Central African Valleys. If one of the eighteenth or nineteenth century Europeans returned, he would perhaps be chiefly amazed by the contempt of the moderns for the huge pith helmet, red spinal pad, and abdominal or cholera belt which he considered an essential protection against the baleful African sun and climate.

Today we have gone a long way towards separating the cli-

matic and environmental from the communicable and nutritional factors in the cause of African disease. The greatest triumphs were the discovery of the causes and methods of treatment and control of the tropical fevers. The devastating epidemic and endemic diseases of previous centuries are now cowed. Yellow fever, malaria, sleeping-sickness, smallpox, dengue, yaws, and many more are shadows of their former selves. The blame placed on tropical and African climate is now known to have been much exaggerated. Now we know that an efficient sanitary system and a good diet can make nearly all Africa tolerable and healthy.

Insects and infected food

Formerly nearly all the dangers to life lay in communicable disease carried by insects or infected food or water. Climate was indirectly responsible in that it gave these diseases the medium for their propagation. With disease reduced or eliminated, tropical climates become themselves less fearsome, if still uncomfortable. Today we know much about the direct effects of sunlight, heat and humidity. Unpleasant though extremes of these may be, their effects can be borne more tolerably by applying the present knowledge of the human body's capacity for acclimatization and adjustment. Much of this work was shown on the Witwatersrand—e.g., the regime of adjustment to work, environment, heat and humidity applied in the mines. The human power of physiological adaptation, combined with modern housing and work places, and, if necessary, air-conditioning, is radically changing the medical view of the future capacity of Africa to support healthy human populations even in its more fearsome desert and jungle regions.

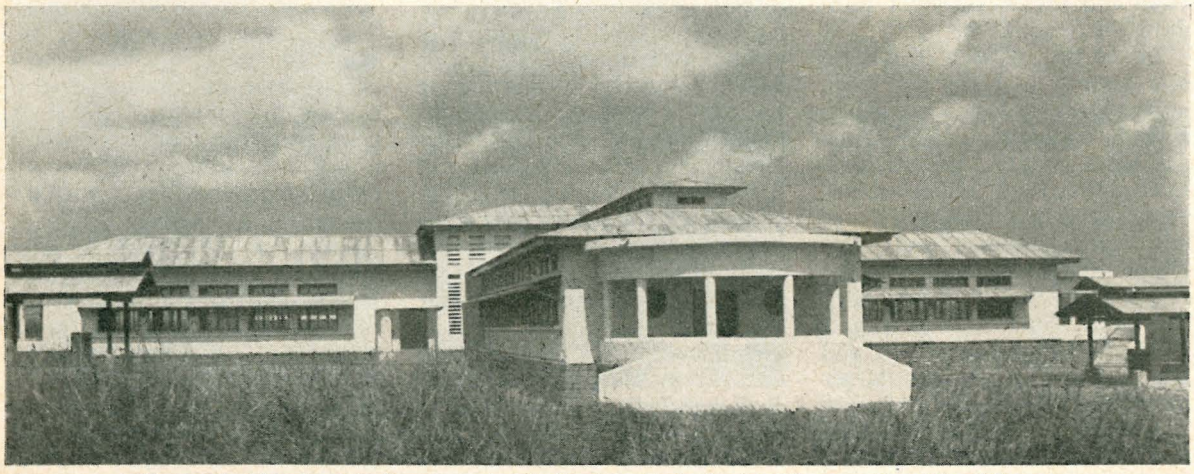
With the astonishing decline of the pestilences a new pattern of diseases is appearing. Some of these diseases have always existed but were overshadowed. Others seem to be truly new, or much more virulent. Others are a product of social change.

Examples of diseases now more prominent by contrast are malnutrition and some of the dysenteries. Mass famine is now rarely seen, but protein malnutrition has lately been recognized as widespread. Infantile diarrhoea persists as a serious public-health hazard.

A group of diseases partly old and previously unrecognized, and perhaps partly new or more virulent, is those caused by viruses. Besides such well-known viruses as those of polio-myelitis, influenza, and trachoma, a whole host of new agents has been found in Africa. Much of this research has been done in the South African Poliomyelitis Foundation supported by a team from the Rockefeller Foundation.

Tuberculosis and industrial disease

Two examples of conditions aggravated by the stresses in a society shifting from the pastoral to the modern are tuberculosis and industrial disease. Unfortunately tuberculosis is increasing in nearly all African territories, especially in the town and labouring groups. The story of industrial expansion in other continents is unhappily repeated. Again, increasing as the New Africa becomes industrialized, the problems of disease in mines and factories will arise, especially if the vigilance of the national health and labour administrations slackens.



The surgical block at the Protestant hospital and medical school at Kimpese, Republic of Congo

(*Photo: J. T. Gray*)

A Christian nurse of the Bolobo hospital, Republic of Congo

Modern life is not only putting people into factories and towns; it is altering the agricultural scene. More and more large-scale agriculture in Africa is dependent upon irrigation. This is spreading bilharziasis and making the control of its snail vector more difficult. Several other parasitic worm diseases and intestinal infections continue to cause much sickness and inefficiency throughout tropical areas. Their reduction must await improved sanitary services and higher personal standards of cleanliness.

In the new pattern of disease one feature is becoming more and more striking—accidents. Even in remote regions of Africa accidental injuries are serious. Every new road brings an almost incredible number of car and lorry fatalities and cripplings. In New Africa, as in the rest of the world, the accident of the home, road, and factory is killing and maiming people and filling hospitals in ever larger numbers.

As the acute diseases recede and as the chance of living longer in a modern world increases, the so-called chronic degenerative conditions obtrude themselves. Here, too, Africa shows signs of copying the world design. Whatever may be the full story of their causes and associations the melancholy record in more and more countries is of death and disability from heart and kidney disease, nerve degenerations, and malignant disease. The mental afflictions, too, will probably be more obvious in the future Africa.

What pattern for medicine?

The speed and confusion of events are unfavourable to prophecy, but once the transition to sovereignty is achieved and a new African political condition is created, what will be the philosophy and form of its medicine?

In an immediate technical sense there will be enormous tasks to shoulder. The prospects of rewarding careers will lie before the new African doctors and nurses—suffering to be relieved, premature mortality to be challenged, fuller and healthier lives to be sought for the growing millions. They will also have an enviable opportunity to probe many remaining mysteries in disease. They will be the privileged observers of the whole gigantic phenomenon of a people being changed by social pressure to accept new ways of life. Such tantalizing questions as the effects of climate and environment on energy, mental capacity, physiological efficiency will be theirs to study. Medicine in the New Africa will be rich in obligation and in opportunity for research.

Public health and preventive medical measures to meet the challenge will only be effective, indeed possible, if the general administration is competent. But even assuming that no disastrous weakness appears in the public-health organizations of the New Africa, its future medical philosophy is still uncertain.

Medicine at its best is something finer than an exercise of technical skill. In the medicine being introduced into Africa and other developing regions this broader duty is too often neglected. Yet here the need is more desperate than in the older lands where all upbringing supports understanding of such social responsibilities. The culture and civilization which have produced modern medicine, and of which it can be a noble component, are also essential in the new countries if they are to gain completely. Medicine's true teachers and disciples give more to Africa than medical care in a hospital or clinic. Their integrity and philosophy are a demonstration of the goodness to be found in their culture. This is necessary if the struggling new African medicine is to be something more than a mere materialistic technique or rival to tribal witchcraft, which could easily revive under a cloak of African nationalism.

A broader interpretation

Western medicine in helping Africa should not overlook the need for this broader interpretation of its possible service. It should guide Africa to create people who are good doctors and nurses, but are also prepared to follow fearlessly the principles founded over many difficult generations in Europe and America. This responsibility will be more onerous in New Africa than in the older settled communities of Europe and America. But the future African doctor, by being a man of integrity and principle, will increase the stability of his country and the respect it will earn in the world.

Little Books We Can Recommend

The two latest "Key-Books" published by the U.S.C.L. are admirable. Simply written in short clear sentences they should prove just the right material for the translator and adaptor. They will be most useful to young people in Britain who need simple introductions to the subjects.

Background to the New Testament, by J. R. Shaw, is a revised and simplified version of an earlier book. Concisely—almost in note form—the author describes the general geographical features of Palestine, the people and their customs, and the religion of the New Testament period. Notes are added on the rulers who figure in the New Testament story. What is a welcome feature is the conclusion which confronts the reader with the Lord Jesus Christ who is alive for evermore.

A Guide to Living, by John Poulton arose out of a team writing project in Bishop Tucker College, Mukono, Uganda. Young African Christians shared in the writing of it. The nature of the Christian ethic is briefly discussed, and the Ten Commandments are expounded from the Christian point of view. The relation between Christian behaviour and Christian faith and experience is rightly emphasized. The book makes an excellent first introduction to Christian ethics and should be especially valuable in "areas of rapid social change".

Lesson Notes

May we commend the two courses of lessons on our Baptist Heritage issued in connection with the Baptist Union Ter Jubilee Celebrations?

That of the Junior Grade was compiled by Dorothy and Rosemary Taylor: that of the Young People's Grade by R. W. Thomson.

The contents and method of presentation are very good. The Junior Grade booklet includes a lesson on William Carey and the founding of the B.M.S.

Miss Brenda Sybil Clarke of the Queen Street Church, Erith, who now serves at B.M.S. headquarters, Léopoldville, mainly on secretarial work. She was for a time on the Mission House staff, London

The New Manual For Baptist Ministers

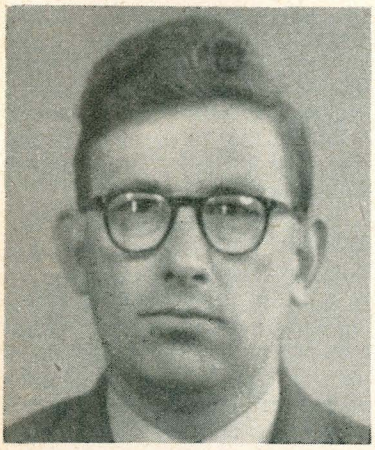
The new manual for ministers compiled by Dr. E. A. Payne and Rev. S. F. Winward, *Orders and Prayers for Church Worship* (Carey Kingsgate Press, 12s. 6d.) is sure to be widely welcomed. It meets a real need in providing a wealth of good material for use at special services and festivals, for the Lord's Supper, Baptism, Infant Dedication, the Ordination and Induction of a Minister, etc., and for Marriages and Funerals.

The compilers have drawn on the Scriptures (in the Revised Standard Version) and on the great prayers which belong to all the churches. They have included original prayers, too, and a Lectionary prepared by Rev. J. M. Todd.

There are prayers for private as well as public use, and suggestions for passages of scripture to be used in pastoral visits. Useful notes for ministers are appended.

The whole book is well produced in serviceable form and size. Wisely used it should greatly enrich the worship of our churches and make easier the task of the minister.

Missionaries in Angola



Rev. A. Anthony Boorne and Mrs. Gillian Boorne who have begun their work at Quibocolo, Angola. Mr. Boorne was trained at Spurgeon's College, Mrs. Boorne gained her Teaching Certificate at St. Katherine's College, Liverpool. They are both members of the Wallingford Church, Berkshire

Benefits and Losses under Communism

A CANADIAN journalist, Frederick Wossal, in a series of articles in the Toronto *Globe and Mail*, attempted a kind of balance sheet of benefits and losses to the Chinese people under Communism.

On the credit side he lists: Giving China a future; cleaning social corruption of material filth and attention to health and education; better organization of government; crushing of local war lords; stabilizing the currency; tree-planting.

On the debit side he lists but two items: the weakening of family life and the pathetic situation of the intellectuals.

Under the first it is primarily the taking of children from the parents that he is concerned about. As to separation of husband and wife, although common when the needs of the state demand it, still "most married couples in China either live together or see one another regularly."

Under the second item he stresses the complete subjugation of the mind that must be so galling to any intelligent person. "Non-believers must now choose between making adjustments that will render them acceptable to the Communists, or living alone on social interests."

The regular treatment for non-conformists is not the firing squad, but simply a transfer of work from present job to prison factory or prison farm.

He was often asked while in China to criticize what he saw. But he soon learned that they did not mean it. Although they said, "We want your criticism", what they really meant was, "We want your praise".

His judgment on the social and economic programme of the People's Government is that it is not really Communism but state capitalism. "The state pays very low wages, makes the workers work harder, and puts the profits gained by these millions of man-hours into its own coffers."

Of the Chinese people themselves he says: "Hundreds of millions have responded to the call to work with a selflessness that few Western people can match. The collective striving of almost 700 million souls towards a national goal has injected meaning into the lives of many people. Often, watching Chinese work teams toiling cheerfully, I envied them their fervour".

What he found most sinister in China was the Chinese fanatic readiness for all-out nuclear war. The Chinese Communists hold fast to the conception of violent revolution, and are so intoxicated by their own successes that they would welcome a military show-down with the West. They believe that that is the only way to achieve the final defeat of capitalist imperialism.

William Carey (*continued from page 20*)

It was in Clarke Nichols' house that Carey saw a commentary on the New Testament which created in him a desire to learn Greek. It happened that in Paulerspury there was a man who had come originally from Kidderminster who knew Greek. His name was Thomas Jones. Him Carey sought out and persuaded to give him lessons in Greek.

It was in Clarke Nichols' shop that he came into contact with John Warr, a fellow apprentice, who came from Yardley Gobion. John Warr was the son of a Dissenter, and soon there were arguments in the workshop on the respective merits of "heart religion" and "formal observance". He lent William books on religion and tried to get him to attend services of worship at the meeting house at nearby Hackleton.

The crisis came in February 1779 when the king issued a request for a day of national fasting and prayer. The nation's affairs were in a sorry state. The American War of Independence dragged on; France and Spain declared war on England; trouble had broken out in India. William Carey decided to spend the day with the Dissenters. This may have been partly due to his political feelings, for the Established Church supported the war against the American colonists; but in the main it was the result of John Warr's persistence.

The preacher at the Hackleton Meeting House that day was Thomas Chater of Olney. He took as his text Hebrews 13:13. "Let us therefore go forth unto Him without the camp, bearing his reproach." The sermon made a profound impression on Carey. He interpreted "the camp" to mean for him the Established Church. After that day he worshipped with the Dissenters.

BACKGROUND TO PRAYER

(Based on the Prayer Calendar)

Our prayers this month are asked for work in the Léopoldville Province of the Republic of Congo. This is the area where the army first revolted after the declaration of Independence.

All our men missionaries and many of the single women missionaries are now back at their stations at the invitation of the Congolese Church.

Church and mission affairs are now controlled by the General Council of the Lower River Region. The President of this is M. E. A. Disengomoka.

The main centres of B.M.S. work in this area are Thysville, Kibentele and Wathen. Each has district, pastoral, evangelistic, and educational work. At Wathen the B.M.S. has recently opened a new Christian Secondary School. In this will be trained many of the children who will be future leaders in Congo.

Kimpese institutions, in which the B.M.S. shares with other Protestant missions, offer both educational and training facilities. There are over 1,000 students (schoolchildren, teacher trainees and theological students) at the Pastors' and Teachers' Training Institute.

The Union Medical Training Centre is still growing. The importance of the medical facilities it offers in the new Congo cannot be over-emphasized.

Continue to pray for the emergence of a stable government in Congo, the United Nations and its forces, the Church of Christ and all pastors, teachers, doctors and nurses serving in that land.

ACKNOWLEDGEMENTS

(To 14th December, 1960)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., Kelso, £5; Anon., Hornsey, £2 10s.; Anon., Ilford and Barking, 10s.; Anon., "For God loveth a cheerful giver", £5; Anon., £1; Anon., Malvern, £1 12s. 6d. Anon., Birmingham, £3 4s.; "We two", £10; Anon., Charlton, £7.

Women's Fund: Anon., for the Winifred Mann memorial fund, £2 2s.

Gift Week: Anon., London, E.1., £1; B.L.M., 10s.

Medical Fund: "In loving memory of Margaret, December 7th, 1947", M.M.F., £2; Anon., £1; Anon., £1.

Deficit Fund: Anon., Hornsey, £2 10s.; A Fauldhouse well-wisher, £5.

Legacies

The following Legacies have been gratefully received in recent months:

		£	s.	d.
November				
22	Miss A. S. Hutchins	50	0	0
23	J. O. Butterfield	29	15	1
24	A. E. Ayers	25	0	0
24	Miss E. M. Salter	100	0	0
24	W. Evans	300	0	0
24	Miss H. E. Clement	50	0	0
25	H. S. Halford	461	1	4
29	Mrs. F. M. Coldrey	500	0	0
30	Miss M. A. Norcutt	134	19	3
December				
5	Miss S. B. Stephens (Mortgage interest)	17	3	0
6	J. G. Williams	1,200	0	0
12	Mrs. E. Northrop	30	0	0
12	Miss L. Strawson	2,985	6	5

MISSIONARY RECORD

Births

12th November. In India, to Rev. R. W. and Mrs. Lewis, a daughter, Rachel.

21st November. In India, to Mr. and Mrs. N. A. Ellis, a daughter, Rosemary Elaine.

8th December. At Bromley, to Mr. and Mrs. A. S. Cox, a daughter, Gillian Mary.

Deaths

25th November. At Worthing, Mrs. Hannah Hillard, Congo Mission, 1918-53.

On 2nd December. at Balham, Mrs. John Shields, China Mission, 1908-31.

Arrivals

4th December. Miss E. G. Davis, from Léopoldville.

9th December. Miss J. Sargent, from Udayagiri.

16th December. Rev. W. C. and Mrs. Bell, from Trinidad.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic Wesphone London. Chairman: Dr. J. N. Tennent. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
General Secretaries: Rev. J. B. Middlebrook, M.A., Rev. E. G. T. Madge, B.A., B.D.
Contributions and donations should be sent to the General Home Secretary at 93 Gloucester Place.

WILLIAM CAREY

A selection of books specially prepared for the Bi-Centenary of his birth on 17th August, 1961.

WILLIAM CAREY: A Biography
by J. B. Middlebrook **5/- *net***

YOUNG MAN IN A HURRY
by Iris Clinton
The story of William Carey's life in England and India, showing him as one who dared great things for God. Stories of Faith and Fame. Written especially for young people.
4/- *net*

CAREY'S ENQUIRY
A new photogravure reprint together with an introduction by Dr. E. A. Payne.
Specially subsidised for the Carey Celebrations in 1961. British edition **10/6 *net***

THE CAREY KINGSGATE PRESS LTD
6 SOUTHAMPTON ROW, LONDON, W.C.1

SUNDAY: CHRISTIAN AND SOCIAL SIGNIFICANCE
WILLIAM HODGKINS

A vital book for every minister and church member. Impending legislation is to make changes which will affect the Christian Sunday. The author examines the purpose and history of Sunday from earliest times and the changes in its use over the centuries. It details legislation governing Sunday, and its breach, points the need for review of such legislation, its confirmation or reform, in view of present day needs, and the prevailing attitude to Sunday as a day of recreation. A book for everybody.

21/- *net*

ALL THE WOMEN OF THE BIBLE
EDITH DEEN

An encyclopaedia listing every woman good or bad, young or old mentioned in the Bible story. Written with all the verve of a novel and intensely interesting and informative.

15/- *net*

ONE FINGER FOR GOD
STUART JACKMAN

The most stirring and moving modern missionary stories published during recent years. The sheer drama of these situations is a spiritual experience not to be missed by any who believe the day of miracles has passed.

12/6 *net*

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MEMORIAL HALL, FARRINGDON STREET, LONDON, E.C.4

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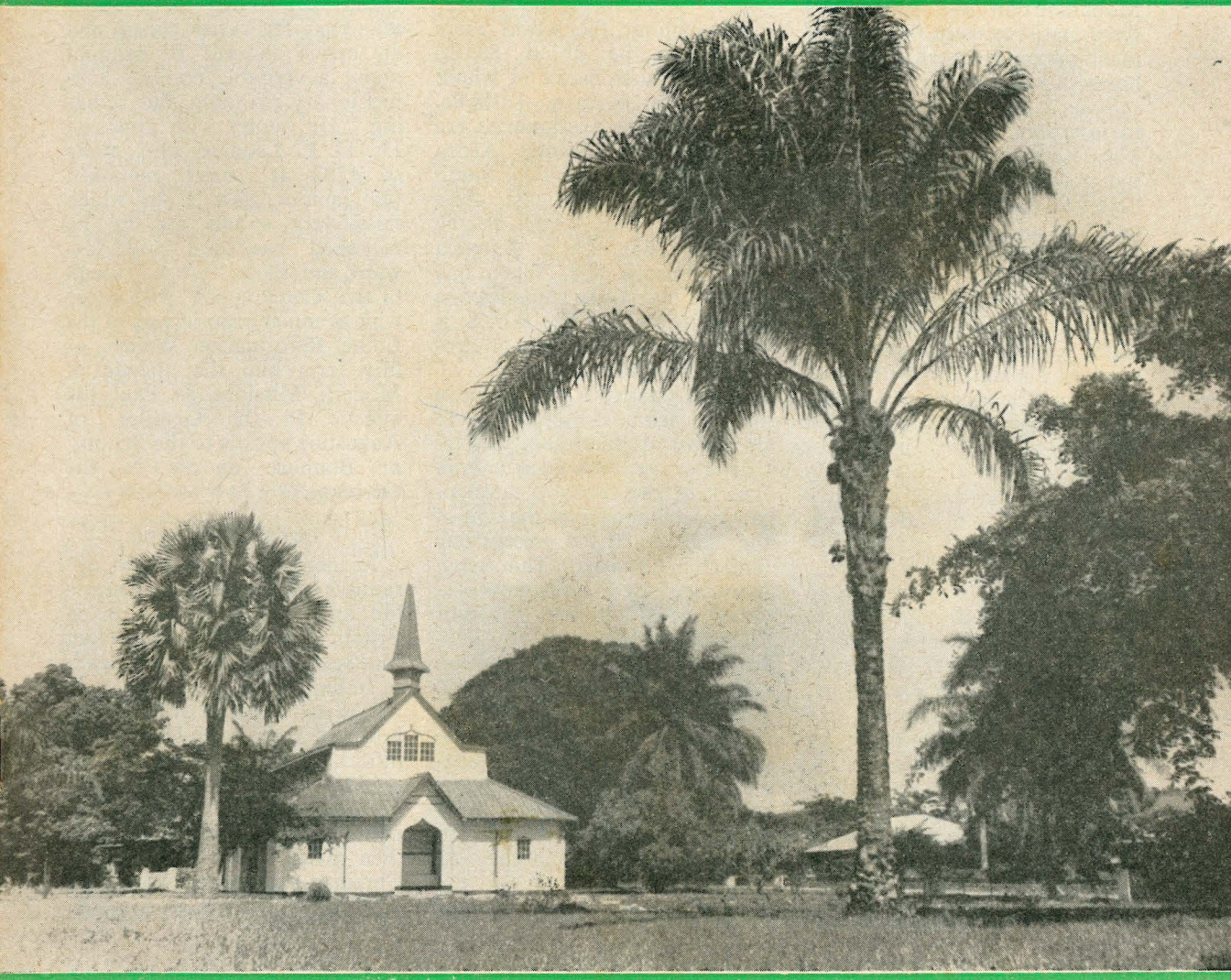
MARCH 1961

PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



The Kalina Church, Léopoldville, Republic of Congo

The Progress of World-Wide Missions

A FEATURE of William Carey's famous *Enquiry* was its section of statistics in which a survey was made of the state of the world at the end of the eighteenth century. The countries of the world were listed, their areas indicated and their population figures given. A final column gave a description of the religion of the people in the categories Christian, Jewish, Mohammedan and Pagan. All these statistics were the fruit of much patient research and many hours of reading.

True, it is sometimes difficult to interpret Carey's comments. The description of the religion of the people of the Bermudas is "Half English and Half Slaves", and that of certain other West Indian islands is "Protestants and Negroes".

It is, however, interesting in this year of the bi-centenary of Carey's birth to compare and contrast his statistics with those which can be ascertained today, and to consider the development of the missionary movement which began with the Society which he founded in 1792.

Still a minority

This is possible by means of a new edition of *The Progress of World-Wide Missions* by Robert H. Glover (Harper & Bros., 35s.), a standard work which has been revised and enlarged and brought right up to date by J. Herbert Kane.

The latest figures reveal that there are more than two and a half times as many Christians in the world than there are adherents of any other one religion. The total given is 975 millions (500 m. Roman Catholic, 250 m. Protestants, 200 m. Eastern and Orthodox).

Christians are, however, still a minority for the world's population is estimated at 2,840 m. The figures given for the great religions of the world are Muslims 400 m., Buddhists 350 m., Hindus 330 m.

80,000 missionaries

Throughout the world there appear to be about 88,000 Christian missionaries of whom 45,000 are Roman Catholic. The Protestant missionaries are distributed as follows: Africa 16,400, Middle East 900, South Asia 6,500, South-east Asia 3,300, Far East 4,600, Pacific Islands 1,200, Latin America 9,300, Europe 800. When one ponders over these statistics one begins to see that the B.M.S. is bearing a worthy share of Protestant missionary enterprise.

But the statistics quoted above are but from the appendix to this most useful book. An introductory section gives a brief sketch of the rise and development of missions from the time of the Apostles to the present day (and all in 62 pages!). This sketch is prefaced by a discussion of a definition of Christian missions ("Christian missions have a twofold objective: the proclamation of the gospel to the unconverted everywhere according to the command of Christ, and the establishment of a strong, spiritual, indigenous Church in every country") and a consideration of missionary motives. A note on the missionary idea in the Old Testament leads on to the history proper. Some of the comments on the Old Testament will probably cause some eyebrows to rise: "Joseph was indeed a God-sent missionary to Egypt and the adjoining countries of his day. Esther is another beautiful missionary type."

The author dates the period of modern missions from 2nd October, 1792, when the B.M.S. was founded. He writes: "William Carey has been justly called 'the father of modern missions'. His career constituted an epoch indeed. It brought about a veritable revolution in missionary planning and thinking." He quotes with approval Dr. D. L. Leonard who spoke of 1792 as *annus mirabilis*, the famous date from which missionary annals are to be reckoned backward and forward, and wrote: "We may speak of the 'Carey epoch' with every whit as much propriety as of the Luther Reformation. We may as fitly term him the apostle of Modern Missions as Paul the apostle to the Gentiles, of Augustine apostle to the Britons, or Boniface apostle to the Germans."

Carey's achievements

Incidentally, he gives an admirable brief summary of Carey's life and achievements both in Britain before 1793 and from that year to the day of his death in India in 1834.

The main section of the book, however, is the most helpful and informing. Dr. Glover takes each country of the world in turn, describes briefly its geography, political history and religion, and then gives a concise survey of Christian missionary work. His

(continued on page 46)

The Language School at Darjeeling

By D. F. HUDSON

THE need for a school was first felt in the beginning of this century, and from the first it has been a co-operative venture of all the Missions and Churches working in Bengali areas. The first Principal was the Rev. W. Sutton Page, who was released by Serampore College to hold the school in the Y.M.C.A. in Calcutta from 1913.

The First World War reduced the number of students, and Mr. Sutton Page was called to the staff of the London School of Oriental Studies, but his textbook is still the basic textbook of the school, and is more up-to-date now than many textbooks in other languages.

The School was reopened in 1924, and this time it was in Darjeeling, where it ran for four months of each year, later reduced to three months. For five years it was directed by Dr. Helen Rowlands, of the Welsh Presbyterian Mission, who was probably the most outstanding missionary scholar in Bengali since William Carey.

A succession of principals

She continued until 1929, but then her Mission was unable to spare her for such a long period in each year, and since then there have been a succession of Principals — English Baptist, Australian Baptist, New Zealand Baptist, Anglican, Church of Scotland, Methodist, Congregationalist, Welsh Presbyterian and English Presbyterian. In fact, there is probably no church in the area which has not provided a Principal at some time or other.

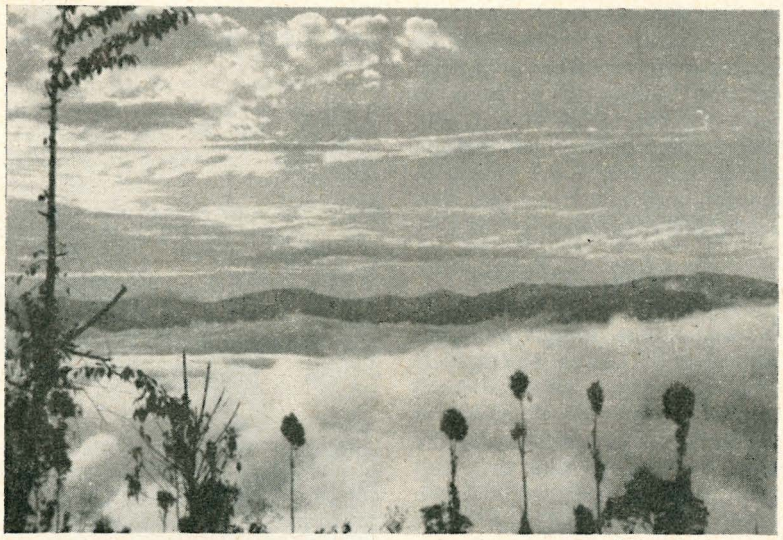
Among our B.M.S. missionaries who have worked, either in teaching or in administration, have been the Rev. H. M. Angus, the Rev. W. E. L. French, the Rev. D. S. Wells, the Rev. H. W. Nicklin, the Rev. A. A. Somerville, Mrs. T. C. Vicary, Mrs. H. W. Nicklin, Mrs. G. Soddy, and myself. Unfortunately the shortage of staff amongst all missions has meant that no single person has been Principal for more than two years in succession since 1929, and this has meant a lack of continuity which has inevitably affected the work of the School.

In a large house

From 1929 the School found accommodation in rented property in Darjeeling, first for many years at West Point, and then in Singamari, a large house at North Point, but this latter was taken over a few years ago by St. Joseph's College, and new accommodation had to be found. The Methodist Episcopal Church has a large estate called Mt. Hermon, and for the last seven or eight years the School has rented cottages on the Estate, but now the Methodist Church is selling all the cottages, and in order to make sure of having somewhere to hold the School, the Governing Body have agreed to buy fourteen of them, with the Missions concerned in the School giving grants or loans to cover the capital cost.

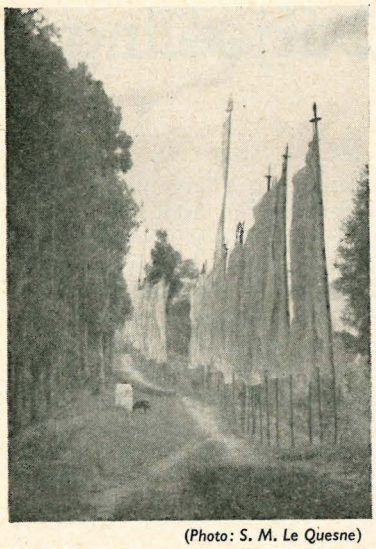
This year the School will be held from 13th March to 10th June, and preparations are already in hand for it. As usual, the majority of the students will be Baptists, from Britain, Australia, New Zealand and America, but there will be also members of the Anglican Church, Church of Scotland, Swedish Lutheran, English Presbyterian, and the Mission to Lepers.

Some of the married couples will be making their own ar-



(*Photo: O. M. Rowett*)

Sunset over the Himalayas, after a stormy day at Darjeeling



(Photo: S. M. Le Quesne)

A line of Buddhist prayer flags at Darjeeling

rangements for food in their cottages, but between twenty and thirty will be feeding in the Hostel. Mrs. Hudson is already busy overhauling the linen, ordering replacements for the kitchen and dining-room (all these have to be taken up from Calcutta) and preparing menus for three months.

Serampore College has agreed to release me for half the period of the School, and an Australian Baptist colleague will be in charge for the other half. Mrs. Gordon Soddy will be there as tutor for the whole period, and there will also be two Bengali tutors, one from the Anglican Church, and one from the New Zealand Baptist area.

A valuable opportunity

The School is very necessary for some missionaries who are stationed in places where it is difficult to get good Bengali teachers, and it provides a properly worked-out course for three months, so that they can continue their work on their own when they return to their stations. But apart from that it is a very valuable opportunity for those who have come new to the country to get to know one another, and to hear about the conditions in different parts of the area.

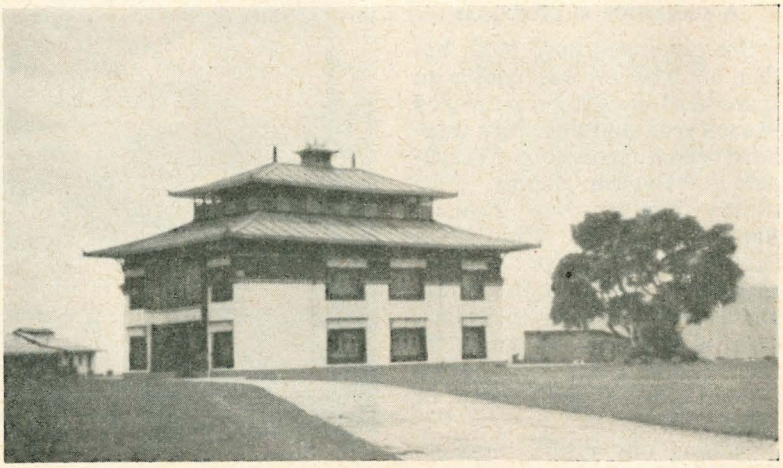
The main business of the School is, of course, in the classroom, but the focus of all its activity is the worship, morning and evening, when together we offer to God the talents which He has entrusted to us for His service, and ask His guidance in the work of preparation.

Some find the strange language difficult, others pick it up very quickly, but there is perhaps no other place where it is such a joy to teach, for everyone is keen to learn, and the staff are more likely to be called upon to see that the students do not spend all their time poring over books, and so get stale, rather than the opposite.

The queen of hill-stations

Darjeeling is called "The Queen of Hill-stations", and in the early part of the school, before the skies become cloudy, it is always a thrill to wake up to see the sun gleaming on the white slopes of Kanchenjunga, across the hills of Sikkim. Few can resist the call of the Hills, and every Saturday there are groups going out for treks round the district. Even at 6,500 ft. it is necessary to "acclimatize", and the treks grow in difficulty until the peak one which is a trip down to the river, 5,000 ft. below, with a return climb of an average gradient of 1 in 5 for five miles, often in the blazing sun, or the tropical rain. At half-term there is a week's trek to the higher ranges, in the hope of catching glimpses of Everest.

The sharing in the worship, the work, and the leisure of the School brings a sense of deep fellowship which later is a great help to those who are working sometimes in places of discouragement and frustration. Friendships formed in Language School are lasting, and although nowadays the number of new recruits who come out already married has increased, there are still some who find their life's partners there. For the staff it is an "odd-job" added on to the ordinary work, some of which often has to be taken up to Darjeeling with us, but it is also an annual "refresher course" to mix again with those whose call and enthusiasm are so fresh, and to rekindle our middle-aged lamps from the flaming torch of youth.



The Buddhist monastery at Sikkim (Photo: M. Painter)

Gigantic Classes in Mission Schools

The local Mission schools in the Kond Hills, Orissa, have never been so full as they are just now and with such a large proportion of girls too. The Government recently inaugurated an enrolment drive throughout the Province and this has resulted in a total of 152 children in the first class of one school and 92 in the other—and only one teacher for each of these gigantic classes! We are hoping for Government help to enable us to put on at least one new teacher in each case.

The Middle School has now received its official recognition as a Middle School, but this compulsory upgrading has involved the missionaries in staffing difficulties as they have not been able to get trained staff with adequate qualifications. At present two untrained matriculates are serving acceptably and it is hoped that one at least will apply for training later on. The senior assistant master, Jaganath Naik, is the first national to be elected to the office of President of the local Church Union for the second time.

A Proud and Obstinate Race

The first non-Roman Catholic place of worship to be built in South America was an Anglican church in Rio de Janeiro. Permission to build it was made possible by a treaty between England and Portugal in 1819.

One condition was that it should not by its external appearance "suggest its identity and use". Even so, many Roman Catholics strongly objected. But unexpected support came from the Bishop of Rio, who argued:

"The English really have no religion at all, but they are a proud and obstinate race. If we oppose their wish in this matter, they will persist all the more, and will make it a matter of infinite importance. But if, on the other hand, we give way to them, they will build their chapels, and no one will ever go to them."

(Photo: R. H. Whitfield)

Pastors and Teachers in West Orissa study the Scriptures together

Tape-Recordings bring News to Prayer Meeting

Commencing this month a service is offered by our Visual Education Department which should prove a source of inspiration to the week-night prayer meeting in our churches. A tape recording, playing for ten minutes, which contains specific requests for prayer, together with news items and local sounds, from missionaries and national workers, is being issued each month, a week after being received from the mission field. This forms a closer link between the churches and the field by providing topical and urgent requests for prayer support.

The prayer tape scheme is planned to cover, month by month, many aspects of B.M.S. work. Not only missionaries and their colleagues on the field, but leaders at home and members of committees will be invited to contribute; and in this way an overall picture of our commitments and the detailed work involved, will be presented.

In keeping with our Visual Education policy, no charge is made for the loan of these tapes, other than that of postage. If you would like to receive these tapes regularly please apply to B.M.S. Visual Education Department, 93 Gloucester Place, London, W.1., giving your name, address and the name of your church.

To play the tapes you will need a tape recorder capable of carrying a three-inch reel and playing at three-and-three-quarter inches per second.

In Aid of Vellore

The 1961 Vellore Albert Hall Concert will take place on Tuesday, 11th April, at 7.30 p.m. The soloist will be Miss Eileen Joyce who will be accompanied by the London Philharmonic Orchestra conducted by Mr. Norman Del Mar. The London Philharmonic Choir will sing the *German Requiem* by Brahms in memory of the late Dr. Ida S. Scudder, founder of Vellore, who died on 24th May, 1960.

Full details of the programme and tickets (from 2s. 6d. to 15s.) can be obtained from the

Friends of Vellore,
244 Ballards Lane,
London, N.12.
(Hillside 7657)

Fascinating Opportunities

By JOYCE and GWYN LEWIS

KHULNA, in East Pakistan, is a centre of B.M.S. work with growing and fascinating opportunities.

One of the reasons for the increasing opportunities is that the town is expanding enormously.

The population figures are soaring. Refugees from Assam, men and women from other towns of East Pakistan and country folk pour into the town as industrial enterprises multiply. Muslims, Hindus and Christians jostle each other at the steamer and railway stations, in the bazaar and in the cinema queues. "Europeans" number hundreds. Among them are many Britons, Germans, Canadians and Australians.

The industrial area depends on the port of Chalna, and its rapid development began only about twelve years ago. There are now four jute mills, a paper mill, a shipyard, a match factory, a sawmill and numerous other smaller enterprises.

Four missions minister to the small Christian community. These are the B.M.S., the Roman Catholic (Italian), the Assemblies of God (American) and the Oxford (Anglican). In addition, there is an indigenous Pentecostal group called the "All One in Christ Fellowship".

Three Baptist churches have a total congregation of about 200. These churches are under the supervision of Bengali evangelists.

On the third Sunday in each month a service in English is held in the Baptist Church next door to the Mission. It is a non-denominational service and draws a congregation of about fifteen to thirty people. Among those who attend are missionaries, other Western Christians, Anglo-Pakistanis and others for whom Bengali is a foreign language.

There is work in abundance to be done in building up this small Christian community. The Bengali churches generally are in a low spiritual condition and most of the Westerners are only nominally Christian. Improved Christian witness by the church-people would help evangelism among the Muslim majority.

Khulna is also the centre of an extensive district in which the B.M.S. is working. Baptist churches exist in thirteen villages in this district. The members of these churches are mostly poor and some of them are desperately poor. Many are still illiterate.

In the typical village there is a church and school. There may be a pastor. The teacher is sure to be untrained.

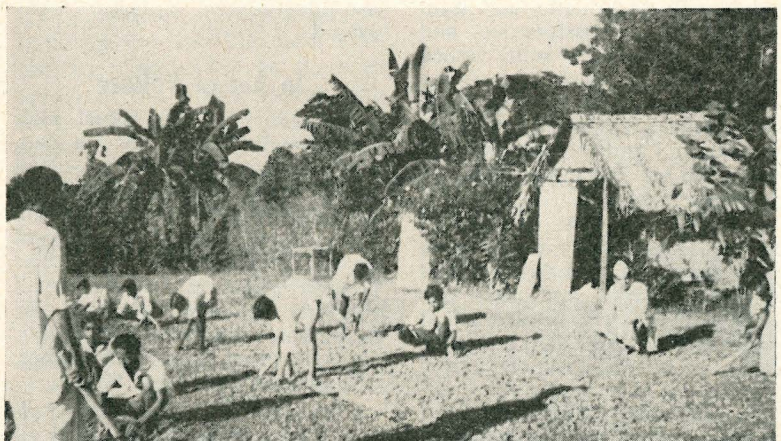
Bengali evangelists spend part of their time in the town and part in the country. In the country they wander from place to place preaching, teaching, advising and helping in every way they can.

The Mission also is the centre of a Village Uplift enterprise. This seeks in practical ways to improve agricultural methods, home industries, hygienic habits and home conditions.

For example, this year two Rice Schools have been held with the co-operation of the Government Research Department, and both were a success in spite of passive opposition from some "Christian" leaders.

The farm at the Mission station is the scene of much pioneering and experimental work and is frequently in the news.

One hundred day-old ducklings were recently flown from Ashford, Kent, to Dacca airport and only three of them failed to survive the 7,000-mile journey. They were then transported to the Mission farm—and were featured, with pictures, in the local newspapers.



(Photo: D. J. Stockley)

An agricultural class in progress at Khulna

Despised Tribal People may Evangelize a Proud Race

CAN a primitive tribal people evangelize a race proud of an ancient culture?

There is a chance that this may happen in West Bengal, India.

Christianity is making great headway among the SANTAL and MUNDA tribes.

A typical progress report comes from the mission station at Balurghat. It says:

"This has been another encouraging year. Four new village churches have been established. Inquirers are receiving teaching in other villages. Many have been baptized in old-established churches."

But the most remarkable feature of the reports is the news that the Santals and Mundas, on turning from animism to Christianity, soon capture the missionary spirit. There are signs that they are beginning to feel a responsibility for evangelism, not only among their own people, but also to the BENGALIS.

The Bengalis tend to look down on their tribal neighbours. They regard them as poor, ill-educated and generally backward. They despise tribal animism and in many places (the Balurghat area among them), Christianity has not made much impact on them. Some Bengalis are not prepared even to listen to missionaries. Their history, literature and philosophy are treasured possessions. Even poorer Bengalis feel they have some part in the traditions of their race.

What are the Christians doing to make the Faith known to the Bengalis? The answer may not seem tremendously impressive, but it indicates a significant start.

For some time they have sold literature at fairs. Recently they set up a stall at a fair in a town about six miles from Balurghat. A Hindu bookstall was on one side and a Muslim bookstall was on the other side. The Christian stall did brisk business. Both the Hindu and Moslem stallholders had discussions with the Christian workers. The stall will be taken to other fairs.

At Christmas a Nativity play was produced at Balurghat and many Hindus accepted invitations to see it.

At the New Year a party of Christians went round the town of Balurghat singing carols and hymns.

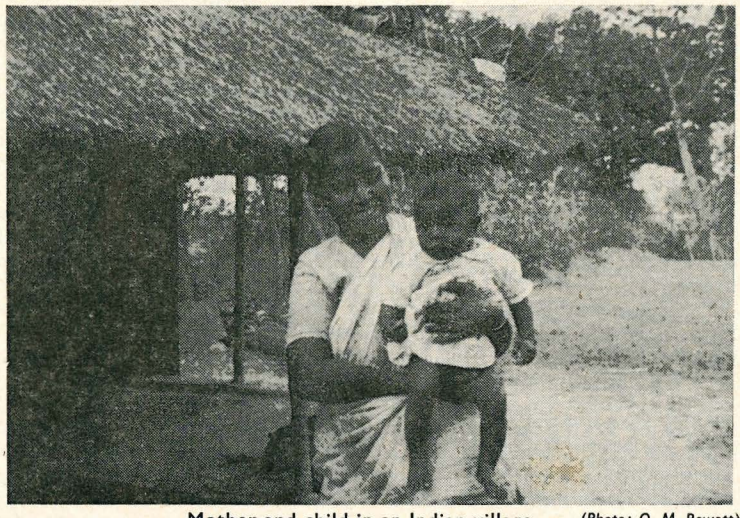
Great efforts are being made by the Santals and Mundas to improve their education.

A room for the use of women has been opened at the Balurghat mission station. Up to ten women can stay in this room for residential courses lasting two or three days. The women sleep in the room and do their cooking on an outdoor fireplace like those in their villages.

The courses consist of Bible teaching, talks on prayer and similar subjects and lessons in reading and sewing. In the evenings, film strips are shown. More important than the formal courses, however, are the informal contacts with other Christian women, especially those on the station staff.

A missionary, Miss Dorothy Evans, who runs these classes, is helped by Mrs. Rahel Horo, a Munda, who was educated at the mission school at Dinajpur, now in Pakistan. Mrs. Horo speaks Santali, Mundari and Bengali. This year she is hoping to go to Calcutta for further training. Then she expects to return to Balurghat to become the first woman evangelist in the district.

Three Santal and six Munda girls are being trained at the mission station to become leaders in their villages. Soon the number of girls will be increased to twenty or, possibly, twenty-five. This will be possible when a new house for women missionaries now being built is completed. The women missionaries' present home will be converted into a girls' hostel.



Mother and child in an Indian village *(Photo: O. M. Rowett)*

(*Photo: L. G. West*)

The church building at Synkin, near Lukolela, Republic of Congo, in course of construction. It has been built since Independence Day

Christians Active in Shanghai, though few in Number

A former German missionary to China has returned from a visit to the Communist mainland with the report that "one has to search for churches and Christians with a microscope" in most towns.

However, Gerda Buega, who joined a tour to China organized in East Berlin, did discover that the church is still comparatively active in Shanghai, even though the number of parishes there has dropped from 200 to 20 since the Communists came into power.

A Methodist minister informed her, she said, that all ministers in the city now meet regularly and that denominational differences no longer matter. Three services are held in his church each Sunday, and each is attended by some 300 persons.

In other towns, Frau Buega reported, only one Sunday service is generally conducted and seldom more than 60 persons are in attendance. While there were 65 churches in Peking in 1957, four congregations still meet regularly.

Writing in the Berlin missionary newspaper, *Der Ruf*, Frau Buega noted that she returned to the mainland after several years' absence "with the sincere desire to understand the people of the new China, both Christian and non-Christian". While there, she resumed contact with various Christian groups, visited a bishop of past acquaintance, and talked with several pastors.

Frau Buega confirmed earlier reports that pastors generally work in factories, some full-time. However, she disclosed that several Christians she met had responsible positions. In one province, Frau Buega said, some fifty Christians in various towns have been elected by the people as their representatives. But as "followers of Christ" they were tolerated as a minority group and had none of the status enjoyed by Communist Party members.

The wives of some ministers work as nurses while that of a bishop is employed in an envelope factory.

Noting that personal contacts had made it clear that church representatives were eager for an exchange of thought, Frau Buega concluded that "even my visit as a 'biased missionary' was welcome."

"Of course, you won'

The Congo crisis gave some odd experiences to men and women completing training in Belgium for missionary work in the new Republic.

One woman student describes the month before and after the declaration of Independence as "quite the oddest, not to say the maddest" she had known.

"On 12th June," she writes, "the French course and its examinations were safely behind us and we plunged into what used to be called the colonial course. It could not be called that any more with just a month to go before Congo became independent. But nobody had got around to giving it another name. Anyway, it was more or less the mixture as before except that the constitution of the Congo had changed.

"30th June came and Belgium held its breath. Well, the 30th passed off uneventfully and there was a cautious sigh of relief when it was over.

"The following week was the last of the course, followed by a week for study and then the examination week. The beginning of swotting week coincided with the revolt of the Force Publique.

"Work was punctuated by news bulletins almost every hour, and from time to time we asked each other if we were completely mad to be doing this examination. Who, in Congo, was going to care whether we had done a course in Belgium

Cyclone creates H

The cyclones which created so much havoc in parts of India and Pakistan last October did considerable damage to the crops in South Mizo (Lushai Hills). It will be recalled that there was a great famine in that area last year because the previous harvests had been consumed by a plague of rats.

The Lushai people were looking forward eagerly to the reaping of a new harvest which would end famine conditions. Unfortunately, about one-third of this new harvest was destroyed. But the harvest itself was smaller than usual on ac-

t be going to Congo!"

or not? But the exams were still on and, use or no use, we were not giving up at that stage.

"The whole thing seemed even more ludicrous a few days later when we found ourselves taking these exams in order to go to Congo while missionary refugees of several nationalities, mostly mothers and children, arrived by the score from there.

"Many needed to spend a night or two in Brussels and my long-suffering hostess reckoned we could fit an extra adult and two children into the flat. In the middle of Sunday night, with exams beginning at 8 a.m. on Monday, our first guests arrived—two adults and two children. We managed to fit them in and two days later they went on their way home to Sweden and Finland.

"That night, their places were taken by three B.M.S. missionaries with two children. Tongues worked overtime and it was well after 2 a.m. when everyone was stowed away somewhere or other to sleep.

"The exams went off all right in the midst of it all . . ."

The writer of this report was told by many people in Belgium: "Of course, you won't be going to Congo!" But in August she received word: "You should travel as planned, in the autumn."

And she did. Already she has settled in and is teaching the Christian Faith in Léopoldville schools.

avoc in South Mizo

count of the scarcity of seed-rice at the time of sowing.

The fear now is that the Government of India may not supply subsidized rice as it did last year, seeing that there were crops to reap. In consequence some people may well be worse off than last year.

An appeal for help has come to the B.M.S. through the Council of Baptist Churches of North India. None the less the Mizo people are not lacking in gratitude for having come so well through their difficult period. On 18th December last they held thanksgiving services throughout the whole country.

(Photo: L. G. West)

The congregation gathering outside the newly completed Synkin church for the opening ceremony on 13th November, 1960

Boys Learn to Work—Like Girls!

Boys who attend the Mission School at Rangamati in the Chittagong Hill Tracts of East Pakistan and who live in the hostel have to spend as much time working as the girls.

The girls do the cooking. But the boys have to collect and chop wood and to carry water.

This is very different to what happens in many homes in Pakistan. Girls are often expected to slave for their fathers and brothers and frequently have little time for study or any of their own interests even if they are allowed to go to school.

The school, which has been in existence for twenty-five years, is flourishing. It is attended by 75 children, 20 more than last year. There are 35 children in the hostel, 28 from Christian homes. This year, for the first time, there are more boys than girls in the hostel.

A report from the school says: "We have a very good staff at present in the hostel—five Christian women. Four of them are trained teachers and the matron was trained as a nurse. The matron and two of the teachers are old students of the school. These three are from the Hills and the other two are Bengalis. But they all get on happily together.

"Last September, three of the hostel girls were baptized. One of them is now married. The other two are still in the hostel. They take their turn with the teachers to lead hostel prayers and also a women's meeting."

Both this school and the hostel, however, are in sight of being closed because of the construction of a dam to provide much-needed electricity. But new hostels are being provided at Chandraghona and some of the staff and pupils will move there.

Hindu Holy Men to be Trained

Seminaries to prepare Hindu holy men are under consideration in India.

A recommendation before the Religious Endowments Commission includes a suggestion to develop institutions patterned after Christian colleges.

The Treasurer's Dilemma—and Ours

By G. P. R. PROSSER

"HAVE you any suggestions, Mr. Jewson?" The members of the sub-committee had reached a point in their deliberations where they felt that they could go no further in making grants. They had examined a long list of requests for capital grants and new transport for the Fields and that was the question which they put to the Society's Honorary Treasurer, Mr. C. B. Jewson.

It is a question that has been put to B.M.S. treasurers, in one form or another, for over 160 years. The dilemma which faces the Building and Equipment Grants Sub-committee is essentially this—the problem of arranging equally urgent needs from various parts of the world in priority order and attempting to meet those needs knowing that very few of the requests can be granted because of strictly limited resources.

In this year's budget £8,000 has been set aside to meet the cost of new buildings and deal with major repairs in old in five countries. The problem is highlighted by the fact that with that sum you could only, with difficulty, build two semi-detached houses in the London area.

£4,000 has been allocated for the purchase of new vehicles or the replacement of old. Yet vehicles are as essential to God's armies as they were to the armies fighting in World War II. Without them evangelism and pastoral work must be limited to the distance that can be covered on foot . . . in areas where the roads are far worse than those on which Paul tramped in the Roman Empire.

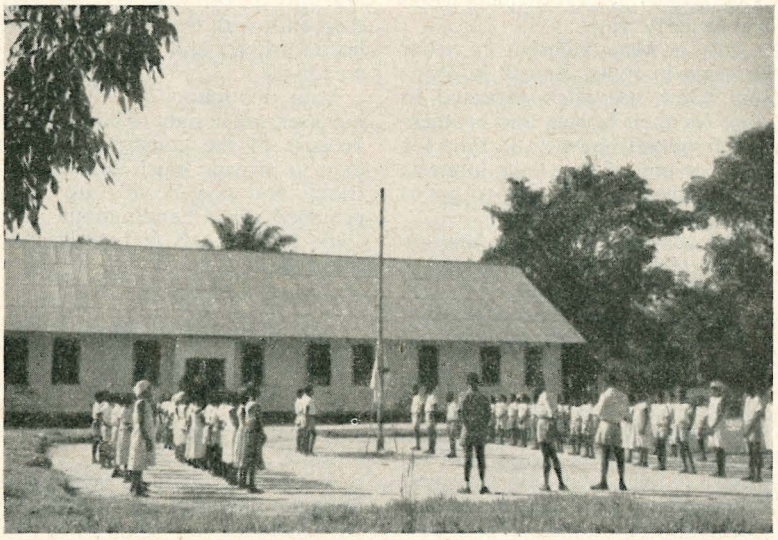
As the Committee discussed its problems, minds went out to the far corners of the globe. Delhi, the capital city of India, was mentioned and reference was made to the spray of dust that is thrown up by vehicles as they travel on roads within a few miles of the capital—for the roads, apart from the strip of tarmac connecting main towns are mere cart tracks which meander through the fields. Attention was drawn to the growing port of Chittagong in East Pakistan, where the B.M.S. Field Secretary has to do a great deal of business on behalf of the mission with government departments. Public transport being inconvenient the Field Secretary has had to use a bicycle in a climate where any exertion (or sometimes none at all!) leads to a perspiration bath.

A dilapidated dug-out canoe

We were transported by one member of the Committee to Yalemba in Congo. He had travelled in the dilapidated dug-out canoe which the Yalemba mission station at present possesses. The outboard motor which served as its engine had broken down a number of times on that journey and he was concerned that they should be granted another canoe and motor.

All the romance of missionary endeavour in primitive places was before the Committee in this request. In Congo, the river is the highway for those living on its banks. There is only one other means of entry and egress to Yalemba . . . through the forest from Basoko, and at best it is doubtful whether a journey may be completed on that road without risk of finding a bridge down, or a ferry not working or the road itself a torrent of mud in the rains.

Bembe, in Angola, had a request for a three-quarter-ton truck which was granted. It takes a little imagination to immediately connect a mission and a truck, but Bembe has numer-

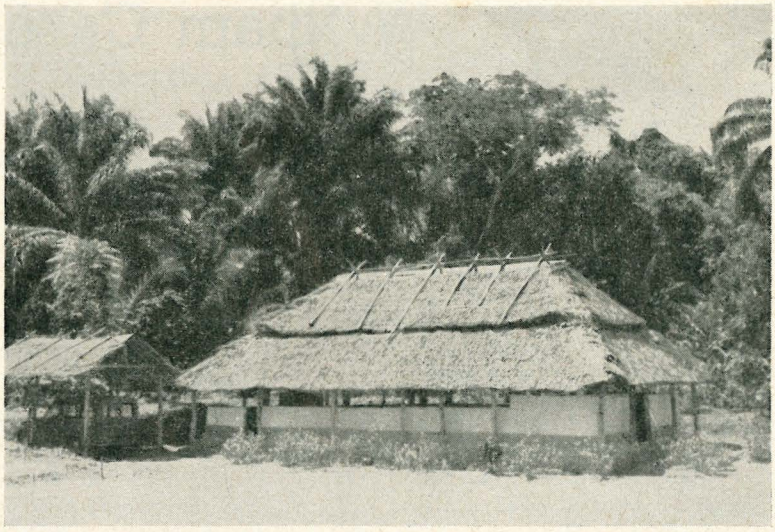


(Photo: H. B. Kennedy)

Scholars at the Pimu school hold a service outside the hospital

ous uses for it. At Bembe is a mission farm on which the truck is very useful. In the district are a great many schools which are run by the mission without assistance from the government. Supplies for these are bought in bulk at Luanda and transported to them by the mission truck. They include not only the paraphernalia of learning, but also new doors, window frames and other woodwork. The truck also transports articles made in the Bembe mission carpenter's shop to the village churches and is used in itineration.

The Committee was aware as it discussed the requests for new buildings and repair work to existing buildings, that there were many more requests on the list than could possibly be granted. There was a great deal of heart searching about the order of priority, and the Committee knew that a large number of requests had not even been sent home.



(Photo: H. B. Kennedy)

A typical village church in the Upoto-Pimu area

Essential for health

£750 for septic tanks for mission residences in North India was high on the list of Indian requests. We were reminded again of the ill-health suffered by many of our North Indian missionaries and the fact that proper sanitation and health are connected. Few people when thinking of missionary work remember that most mission houses in North India have no running water, no mains drainage and no septic tanks . . . neither, of course, have the towns where the missionaries live, with the exception of cities like Delhi and Patna.

Amongst the requests was one which the Committee was already committed to granting—that of half the cost of the women's bungalow at Balurghat in West Bengal. Half the cost had been granted last year. By such devices does the Committee try to spread its meagre resources.

Balurghat is one of those exciting pieces of missionary work, the sort which are written about in the Acts of the Apostles. God used the division of India and Pakistan to lead us to establish a new mission centre at Balurghat. There was a response in the Santal villages of the area . . . a response that has turned into a mass movement. Hence a new single women's bungalow at Balurghat.

From East Pakistan there were a number of requests for major repairs to buildings. The missionary at Khulna had started to repair a shaky veranda. To his horror he had discovered white ant damage to all the main supporting beams. There was no alternative but to rebuild the whole veranda.

A Girls' Dormitory for the San Salvador Mission School was high on the list of requests from Angola. The Associate Foreign Secretary concerned called the present adobe huts a "crying scandal". They are to be replaced.

For Kimpese in Congo was granted a one-sixth share in the cost of a house to be built for missionary staff serving at the Institut Medical Evangelique. One-sixth seems a queer sum to give, but when you remember that we share the work of the Institut with five other missions the problem is solved. In spite of the crisis Kimpese will probably go ahead with the building in faith. Its staff believe that whatever the Congo situation the training facilities of Kimpese will be needed.

£8,000 for building and £4,000 for vehicles are sums soon spent these days . . . in fact, the Committee overspent. But the essential problem remains . . . new work, which requires new buildings, the extension of old work, the replacement of vehicles, which mean an extended area for evangelism, are all hampered by lack of resources.

How long are we, and the churches to which we belong, going to hinder the extension of God's Kingdom abroad by failing to supply the financial resources needed?

William Carey

By A. S. CLEMENT

III. Shoemaker, Teacher, Pastor

The two previous articles dealt with the general background of the times and with Carey's childhood and youth to the time when he began to worship with Baptists.

THE year that William Carey joined the Dissenters his master, Clarke Nichols, died and thus William's apprenticeship was cut short. He obtained work as a journeyman shoemaker with Thomas Old of Hackleton, whose sister-in-law, Dorothy Plackett, he married. When Old died in 1782, Carey carried on his business.

John Sutcliff

During the next ten years of his life the young Carey was to be decisively influenced by a number of remarkable men who were providentially brought together in that part of the south-east Midlands. The three who were to be his chief advisers, encouragers and friends were John Sutcliff, John Ryland and Andrew Fuller. As far as we know Carey first met all three together at the Northamptonshire Association Meetings in 1782.

Sutcliff was pastor of the Olney Baptist Church. A Yorkshireman, he had been helped by John Fawcett and had been educated at the Bristol Academy. Like other ministers in the Association, he was much influenced by the writings of the American preacher and theologian, Jonathan Edwards. He it was who in 1789 published an English edition of Jonathan Edwards' *Humble Attempt to Promote the Explicit Agreement and Visible Union of God's People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom on Earth.* This was the pamphlet which had led the Association to issue its famous Prayer Call in 1784.

Olney at that time was a centre of Evangelical influence. John Newton, the hymnwriter and preacher, had been curate there and had been succeeded by Thomas Scott, the celebrated commentator. Thomas Scott had preached at Paulerspury Church where Carey regularly attended. He knew Carey and later helped him in his study of Greek. In the great house looking out across the village green lived William Cowper, poet, hymnwriter and letter writer. Newton, Scott and Cowper were all leaders of the evangelical revival within the established church and were connected with a number of influential laymen who later were to be of service to the Society which Carey founded.

The question has been asked: Did Carey hear John Wesley preach? There is no clear evidence. It is known that Wesley preached at Whittlebury, about two miles from Paulerspury, on 24th October, 1775. William Carey was then fourteen years old. It is known too that Carey later wrote: "Of real experimental religion I scarcely heard anything until I was fourteen years of age."

John Ryland

John Ryland was the son of John Collett Ryland whom he succeeded as pastor of the College Lane Church, Northampton. A man of great learning, he had a passion for natural history. In his theology he too was much under the influence of Jonathan Edwards. A glimpse of his genius is afforded us in a letter written by his father: "John is now eleven years and seven months old. He has read Genesis in Hebrew five times through: he read through the Greek Testament before nine years old; he can read Horace and Virgil: he has read through *Telemachus* in French; he has read Pope's *Homer* in eleven volumes, Dryden's *Virgil* in three volumes, Rollins' *Ancient History* in ten volumes; and he knows the pagan mythology surprisingly."

Andrew Fuller

Andrew Fuller had only just arrived at Kettering from Soham, his birthplace. An acute thinker, he had revolted against the rigid Calvinistic doctrines current among Dissenters at that time. His reading of the lives of Eliot, Brainerd, and other missionaries among North American Indians and the evidence there given of the success of preaching the Gospel led him to challenge the system which held that it was impossible for any but the elect to respond by faith in Christ. Two years later (in 1784) he wrote his famous treatise: *The Gospel Worthy of All Acceptation.* On its title-page was the text: "Go ye into all the world . . ."

Another Baptist minister who greatly influenced Carey at this time was Robert Hall, Senior, of Arnesby, whose book *Helps to Zion's Travellers* Carey studied with so much profit.

(*continued on page 46*)

(*Photo: N. B. McVicar*)

The delegates who attended the United Conference of the Baptist Churches of Northern India at Cuttack last December
Representatives of churches in East Pakistan were also there as observers or fraternal delegates

An Event in English Bible History

This month will see the publication of the New Testament of the New English Bible.

It is the work of a panel of translators answerable to a joint committee representative of the Church of England, the Church of Scotland, the Methodist Church, the Baptist Union of Great Britain and Ireland and the Congregational Union of England and Wales.

The draft translations were subject to the scrutiny of a panel of literary advisers.

Two editions will be offered to the public: a popular edition with a brief introduction and the minimum of notes at 8s. 6d. and a library edition with introduction and translators' notes at 21s. The publishers are the Oxford University Press and the Cambridge University Press.

So in the year when the 350th anniversary of the Authorized Version of 1611 is celebrated a new English version of the New Testament will be available. It will be in current English in a style which the publishers describe as "timeless".

(*Photo: N. B. McVicar*)

The Baptist Church at Cuttack where the United Conference was held

Americans Start Work on New Translation

A new joint translation of the Scriptures has been begun in New York by a team of Protestant, Roman Catholic and Jewish scholars.

It will eventually be published in thirty paper-back volumes by a commercial firm, at intervals between 1962 and 1966.

Heading the translation team is Dr. William F. Albright, Methodist scholar, and professor emeritus of Semitics at the Johns Hopkins University, Baltimore.

(*Photo: C. A. Grant*)

A Christian literature exhibition at Ratnapura, Ceylon

William Carey (*continued from page 44*)

At the Association Meetings at Olney in 1782, referred to above, Carey was introduced by Thomas Chater to a number of Baptists from Earl's Barton. This led to his being invited to preach at their chapel. For the next three years and a half he went fortnightly to Earl's Barton. During that period he also preached once a month at his native village of Paulerspury.

This regular preaching made it necessary for him to devote a considerable time to study. With the help of neighbouring ministers he acquired a knowledge of Latin, Greek, Hebrew, Italian, Dutch and French. He faced up to the question of believers' baptism, seeking guidance from John Ryland. On 5th October, 1783, he was baptized by Ryland in the River Nene at Northampton.

Two years later he moved to Moulton and there opened a school and a shoemaker's shop. He was still in membership with the Dissenters at Hackleton and still regularly preaching at Earl's Barton. John Sutcliff urged him to join a church more respectable and to be regularly sent into the ministry.

So in June 1785 he applied for membership with the Olney Church and a month later was accepted. He was requested to preach before the church, after which it was agreed that he should continue to preach "at those places where he has been for some time employed." A year later the church unanimously called him to the ministry and he was definitely accepted "to preach wherever God in His providence might call him."

In November 1786 the church at Moulton invited him to become their pastor. The following August he was ordained by Sutcliff, Ryland and Fuller. The Moulton Church was poor and could offer Carey a stipend of only £10–12 per annum. The Central Fund in London gave him a grant of £5. His teaching and his shoemaking had to make up the rest. It is estimated that his teaching brought him about 7s. 6d. a week.

While Carey was continuing those studies which were to prove to be a preparation for his life's great work he had to struggle against poverty. Three sons were born to him at Moulton, and this added to the financial problem. The family, like most poor families of the time had to live on bread, vegetables and soups. Carey later wrote that he "lived for a great while without animal food, with but a scanty pittance of other provisions."

But it was at Moulton that Carey's interest was first aroused in foreign missions.

The Progress of World-Wide Missions (*continued from page 34*)

treatment of the B.M.S. in the countries where it has been or is still active is fair and reliable, though the reviser has not noted the presence of B.M.S. missionaries in Brazil.

The great advantage of the book to the British Baptist reader is that it enables him to see the work of the B.M.S. in the larger setting. Our own society works not in isolation but in partnership with other Baptist societies and with the missionary societies or boards of other denominations. There is always a danger that through reading only B.M.S. literature we fall into the error of thinking of say Angola, or East Pakistan, as fields of B.M.S. activity only.

The author's method of treating his subject country by country has one great disadvantage. He is not able to indicate those movements which have exerted so powerful an influence on all missionary work everywhere or to deal adequately with the effect on missionary thinking and planning of the ecumenical missionary conferences.

Nevertheless, here is a textbook and reference book which is most useful. It had its origins in the notes of lectures given to students at the Moody Bible Institute, Chicago, over a period of five years. In its first edition it was widely used in American colleges. This new edition will ensure for it a longer life.

BACKGROUND TO PRAYER

(Based on the Prayer Calendar)

The main subject of our prayers this month is the work of the Baptist Union of North India in the populous states of Delhi, Uttar Pradesh and Punjab.

Under the aegis of the B.U.N.I., including the work in Bihar, there are eighty-two Baptist churches, some very tiny, with about 1,830 church members and a Christian community of 4,500.

The B.M.S. annual allocation to the B.U.N.I., through which some thirty-four B.M.S. missionaries are serving, is over £14,000.

Delhi, the growing capital of India, now has a population of well over a million. Much of the Baptist witness is through schools and churches in the older suburbs. There is promising new work in the Green Park suburb.

Palwal and Baraut are rural areas with tiny groups of Christians living in villages. Christian primary schools are a significant way of witnessing. Palwal General Christian Hospital is planning important expansions. Agra work now centres around the Boys' High School. Bhiwani has a small church, work in the villages and the witness of the hospital run by the North-west Indian Christian Council. In Kasauli a new start has been made on district work.

Throughout the B.U.N.I. area there are many difficulties—not least of all, spiritually weak churches, lacking dynamic leadership and suffering from Corinthian-like quarrels, yet attempting to be lights in the darkness. It is an area that needs much prayer.

ACKNOWLEDGEMENTS

(To 23rd January, 1961)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: P.W.C., £2 10s.; Anon., 10s.; Anon., Wolverhampton, 10s.; A Friend in Scotland, £5; Anon., Farnham, 10s.; R.P., for work in Congo, £1; For God loveth a cheerful giver, £5; Anon., Plymouth, £10; Anon., Abingdon, 1s. 11d.; Anon. Birmingham, £3 4s.

Medical Fund: J. and M., for Congo, £1; In memory of Margery, C. and M.J., £1; Anon., Cwmbran, £3 3s. 9d.; Anon., £10; "Directed", £3; Anon. £1.

Gift Week: Anon., 10s.; Anon., 6s.; Anon., Bridgend, £3; Anon., Glasgow, 10s.

Deficit: A Friend, £15; Anon., 5s.; M.E., Erith, 10s. 6d.

Famine Relief: Anon., for the hungry in India, £1; Mrs. E. E. Patrick, in memory of her sister, Mrs. J. A. McMuldroch, £2 2s.; Anon. Nottingham, 10s.; R.F., £1.

South Lodge: Mary Bee, £5.

Legacies

The following Legacies have been gratefully received in recent months:

		£	s.	d.
December				
15	B. Woodcock	25	0	0
16	Mrs. J. M. Harrison	200	0	0
16	P. Edginton	500	0	0
16	Miss E. Barber (Medical Fund)	50	0	0
19	Miss D. Goddard	62	1	11
23	F. Edenborough	50	0	0
28	Miss E. B. Chambers	444	12	2
28	J. B. Town	44	19	4
28	Mrs. G. Evans (Women's Fund, £7 11s. 3d.)	15	2	6
January				
3	W. S. Toms	10	14	4
4	Mrs. E. M. Chambers	300	0	0
5	Mrs. E. M. Burnett	172	1	1
9	Miss G. Smart	25	0	0
9	Miss A. E. M. Newcombe	100	0	0
11	Miss F. L. Howell	100	0	0
16	Miss M. B. E. Hepple	100	0	0
17	Miss A. L. Gibson	100	0	0

MISSIONARY RECORD

Arrivals

1st January, 1961. Miss S. Evans, from Cuttack, India.

Departures

21st December, 1960. Miss B. Clarke, to Léopoldville, Congo.

4th January. Miss M. Philip, for Cuttack, India.

11th January. Mr. and Mrs. C. H. King, for Léopoldville, Congo.

13th January. Mr. and Mrs. Pitkethly, for Angola, via Lisbon; Miss H. Pilling, for Portugal.

Departures

14th January. Miss B. Bullwinkle, for Palwal; Miss D. M. Avery, for Calcutta; Miss M. Starke, for Dacca.

Births

5th November, 1960, in India, to Mr. and Mrs. J. T. Smith, twin sons, Peter and Paul.

8th December, 1960, at Bromley, Kent, to Mr. and Mrs. Bert Cox of E.P.I., Kimpese, Congo Republic, a daughter, Gillian Mary.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic Wesphone London. Chairman: Dr. J. N. Tennent. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
General Secretaries: Rev. J. B. Middlebrook, M.A. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
Contributions and donations should be sent to the General Home Secretary at 93 Gloucester Place.

1961
William Carey Celebration Year

CAREY'S ENQUIRY "INTO THE OBLIGATIONS OF CHRISTIANS TO USE MEANS FOR THE CONVERSION OF THE HEATHEN"

First published in 1792. Reprinted 1818, 1892, 1934 and *1942.*

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APRIL 1961

PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

In the bazaar at Chandraghona, East Pakistan (*Photo: A. R. Taylor*)

Communicating the Christian Faith

HOW difficult it is for anyone to say anything to anybody! That is the conclusion one comes to on reading books on the present fashionable subject of "Communication".

It is not just a matter of choosing the right vocabulary. Many other factors have to be taken into account.

Enthusiastic missionaries in the U.S.A. have thought that a good way of evangelizing Indian tribes would be by using loudspeakers. The method would attract attention by its very novelty. Moreover the volume of sound would be sufficient for the people of an entire village to hear without leaving their homes.

But the method failed completely. Indeed, nothing could have been found more likely to offend and mislead the people.

American Indians tend to regard religion as a "commodity" of very high value and therefore not to be commercialized by loudspeakers. They regard it also as something intensely personal which can usually be understood only by initiation. The use of loudspeakers tended to destroy the sanctity of religion. The offence of booming the message into one's home, especially when it was not wanted, seemed the height of inconsiderateness, if not of insolence.

A stimulating book

In a new book *Message and Mission* (Harper and Bros., 30s.) Dr. Eugene A. Nida, Executive Secretary of the American Bible Society, deals thoroughly and systematically with the problems connected with the communication of the Christian Faith today. It is a stimulating book, full of useful suggestions and wise advice. All preachers, teachers and writers—especially missionaries—will be well rewarded if they read it patiently. And a measure of patience is sometimes needed if one is unfamiliar with the technical jargon in which psychologists, anthropologists, and experts in semantics now communicate with one another.

The basic issue considered is this. How can we who live in the highly complex culture of Western industrial civilization rightly understand the revelation which God made in the context of a culture so different from our own—the culture of ancient Israel in the "Biblical" period? Then, having understood that revelation, how can we transmit it to another culture differing greatly from our own?

In terms that can be understood

For example, a missionary from Britain preaching the Gospel in an Indian village has first to understand the Gospel itself. This involves a knowledge of Hebrew, Greek, the history and religion of Israel, and so on. Then he must be able to proclaim the Gospel in terms his hearers can understand and by a method most suitable for them. This involves an exact knowledge of their language, of their history, religion, customs, and so on.

Dr. Nida recognizes that the culture of "Biblical" times often has more in common with the culture in which the missionary finds himself than with that of the missionary's own land. Indeed, he makes the point that it may well be that God chose Israel because she stood, so to speak, at the cross-roads of history, and her culture had more in common with a greater number of cultures than that of any other nation.

He brings to his task a wealth of knowledge and experience in linguistics, anthropology, sociology and theology. His treatment of the whole question of symbols and their meaning, his analysis of social structures, and his discussion of psychological relationships are most illuminating.

Translating the Bible

His special interest in Bible translation reveals itself in a chapter on Scripture translation and revision as techniques of communication. What he writes there is of especial interest in view of the recent publication of the new English New Testament.

In considering the theological basis of communication he suggests that its essential aspects can be summed up as follows:

(1) Verbal symbols are only "labels" and are of human origin (cf. Gen. 2:20).

(2) Verbal symbols, as labels for concepts have priority over visual symbols in the communication of truth. (While the pagans saw the mystic objects, the Jews listened to the voice of God.)

(3) Language symbols reflect a meaningful relationship between symbol and behaviour. (The focus of the Biblical revelation is the event. God is revealed as one who acts, speaks, and performs miracles, but He does not describe His essence. Language is thus a set of symbols to describe behaviour, not a mystical code to the eternal essence).

(4) Communication is power.

(5) Divine revelation takes place in the form of a "dialogue." (In Scripture God is continually revealed in seeking men out to converse with them).

(*continued on page 60*)

New and Veteran Missionaries Tell of Confident Outlook

RECENT reports and letters from missionaries in the Congo Republic include some of the most cheerful, confident and exciting received from that part of the world for years.

Here are extracts from a few. General conclusions should not be drawn from them. But they have one thing in common. They all tell of the thrilling adventure of advancing the mission of the Church amid the upheavals of the past few months.

The New Missionary

"I'm here!" That is how Miss Edna Markwell begins her first letter from Léopoldville. She was appointed only in 1959.

There were so many doubts about her departure for the Congo capital that she decided to cease telling people about it. At last, she flew from London with eleven other B.M.S. missionaries. The final stage of the party's journey was by ferry from Brazzaville across the Congo River. It was watched—through Grenfell's telescope—by a "reception committee" consisting of nearly all the B.M.S. staff at Léopoldville.

Miss Markwell, however, had no visa. After "yards" of forms had been filled, she was given permission to stay for only two days. During those two days, the B.M.S. headquarters staff secured for her a green card which entitled her to live in Congo, But, when she obtained the card. her trunks had not left her home in England.

Her letter goes on to describe her fascination with life in the capital and continues:

"The Mission school at Itaga, where it was originally thought I should be, is being very well run by an African headmaster and staff. The help they have asked from me is in the teaching of needlework.

"As there is urgent need of a Protestant teacher of Scripture in one of the big State schools, however, it seems most likely that the Church will want to put me there instead. It is a missionary job with almost limitless possibilities."

The letter ends with the exclamation: "What a wonderful thing it is to be allowed to be here just now!"

The One-Year Missionary

Miss Jean McCullough, of Bolobo, who has been in Congo for one year, writes of "the sheer delight of teaching people who want to learn, the privilege of working alongside African colleagues *and under them* and the joy of watching them shoulder their responsibilities in the Name of Christ."

"Yes," she says, "this has been a wonderful year.

"What has my work been? To learn. To learn a language and to use it.

"To learn how to direct a school—and then how to hand it over to others to direct. To learn to organize a network of regional schools—and then how to hand them over to others to run.

"I still teach in the primary school. Some of my time is taken up helping our director of regional schools. He is a real source of encouragement to me. He thought nothing of cycling for two days to see me to discuss problems and then cycling back again."

Miss McCullough's main work is in a secondary school opened during 1960 and still unsubsidized.

"We have thirty-one keen and able students," Miss McCullough goes on. "They are not content with what they learn in class,

Happy Congolese schoolgirls

but will seek us out of class to ask questions. Opportunities are given to us in informal talks to speak about God and the things of God. Now we believe the time has come to offer them a Bible class.

"The Church has been put to many tests. She has her weaknesses, as all of us, but she is still here. God is still working through her and people are being added to her number."

The 17-year Missionaries

Rev. Cyril Austen and Mrs. Austen, who have been missionaries in Congo for seventeen years, write from Lingungu, to which station they have returned by invitation.

After they withdrew from the station they worked in Léopoldville. During this time, their mud home at Lingungu was occupied. They arrived back to find it had not been cared for in their way. But flowers had been put in for them and the beds had been made up with clean sheets.

The letter says: "The local church workers came in all together, sang a welcome song and presented a bouquet.

"The pastor said: 'We would like you to stay with us until you retire. If not, when we get to heaven, God will say: "What have you done with those people I gave you? Was it because you did not look after them that they would not stay with you?" '

"We were able to come back on a completely different footing. The Africans hoped we would come back, but did not know, and had shouldered all responsibilities.

"Had we remained, we do not think we could suddenly have stepped out of things and left the folk to do what they would. They would never have let us do it, either.

"In general, we are pleased at the way in which they have arranged for everything and shared out the jobs.

"When we said so, one of the leaders said: 'Well, we all know everyone has to pass a test before being given a new job. You missionaries did not give us the test. But God did. Now, He has given us the job to do!'

"We went to a Station Council. These meetings had become a battleground and an opportunity for finding fault with the white folk. But this meeting was really helpful and happy."

The Austens add that they think they will be expected to take over more or less the jobs they were doing before. But Mr. Austen has been asked already to build a new church.

Mr. and Mrs. G. I. Pitkethly who left in February for Bembe, Angola. Mr. Pitkethly, a member of the Child's Hill church, is an agriculturalist, having graduated at the Harper Adams College. Mrs. Pitkethly is a member of the church at Bures

The Retiring Missionaries

Rev. Lionel West and Mrs. West sent their last letter from Congo. By the time this issue of the *Missionary Herald* is printed, they will have retired and be back in Britain.

Their letter, from Lukolela, told of the opening of two of a trio of new churches. Opening of the first had been described in a previous letter.

The church at Belge is of African materials and style. It replaces a smaller church. The members are already collecting for the building of a brick church in the future.

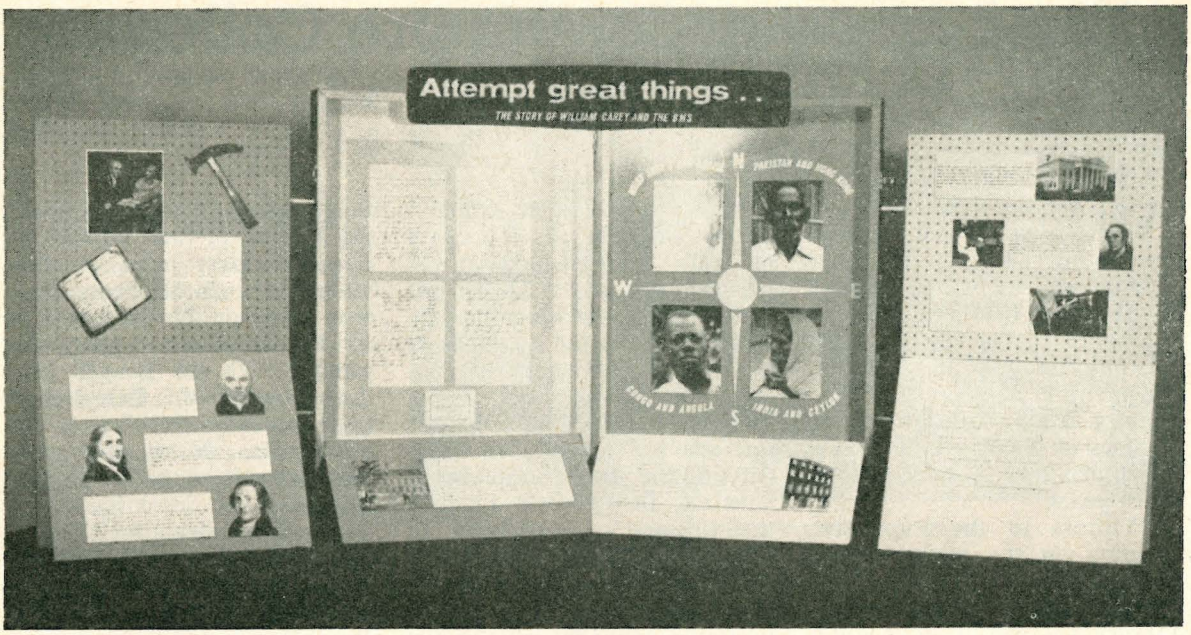
At the opening service, Chief Lingole, who had recently expressed his wish to join the Church, gave a testimony and handed a fetish, which he had carried nearly all his life, to a missionary.

The Wests say: "We all rejoiced with him by singing 'Ring the bells of Heaven. There is joy today'."

A new church at Synkin, a post on coffee plantations, was opened unexpectedly after twenty years of vain hopes. A Belgian builder had been sent to the plantations to construct some ovens. When the work was done, he was left in charge of the post.

Mr. West spoke to him about the longed-for church. "Why do you want to build a church in these anxious times?" he asked. Mr. West convinced him that a church was more needed in difficult days than in peaceful ones. He agreed to supervise the work. Mr. West adds in his letter:

(*continued on page 59*)



Part of the portable exhibition available from the Visual Education Department (B.M.S., 93 Gloucester Place, W.1.) for use in connection with the Carey Bicentenary Celebrations

Literature Aids Evangelism

A quarterly *Newsletter on Evangelism* is now going out to every Baptist home in Ceylon.

It gives up-to-date information on evangelistic ventures, new tracts and the activities of the Baptist Evangelism Committee. The aim is to stimulate interest in evangelism, especially in the thousands of villages.

There is increasing interest in Christian literature.

A sheet entitled "Hints and Helps for Christian Writers" has been issued and Miss Maureen Clark has been invited from India to conduct a "Writers' Workshop".

Interest has been revived in a four-page newspaper in Sinhalese, after the style of *Challenge* in England. A group of Baptists, including a sub-editor on a daily newspaper, are trying to develop it further.

Consideration is being given to the possibility of setting up a separate publishing group to relieve the Evangelical Literature Fellowship of Ceylon. One of the latest tracts issued by the fellowship was produced from a Sinhalese script instead of being a translation from English.

Another project is the publication of a study book on the Acts of the Apostles in preparation for the ter-jubilee of Baptist work in Ceylon in 1962.

Hospitals are without doctors

The problem of medical work in the Republic of Congo is critical, say reports from many sources

The country has never had enough doctors and no Congolese have yet graduated as doctors.

Recruitment of qualified men to train Congolese as doctors is not going to be easy and it is certainly going to be very costly.

Vast areas of Congo are now without medical help. Some hospitals have been left with only a nurse in charge and no doctor even to visit them.

Miss Valerie Lawrence

Miss Valerie Lawrence has accepted an appointment with the Mission to Lepers and so has left the headquarters staff of the B.M.S.

For the past three and a half years she has served in the Mission House as Girls' Auxiliary Secretary and B.M.S. Junior Organizer. Her work for the Mission to Lepers will be that of Woman Deputation Secretary with special responsibility for youth work.

During her service for the B.M.S. and G.A. she has become widely known throughout the country. She has done a great deal of deputation and spoken much at conferences, particularly youth conferences.

She has also served for the B.M.S. on the Junior Committee of the British Lessons Council and the Junior Editorial Committee of the Edinburgh House Press.

Children who read *Wonderlands* have known her as Valerie—for she has written "Valerie's Page" for the last three years. She has also written the B.M.S. Junior Newsletter and the Junior Study Notes in the *Monthly Missionary Magazine*.

The Library at Serampore College

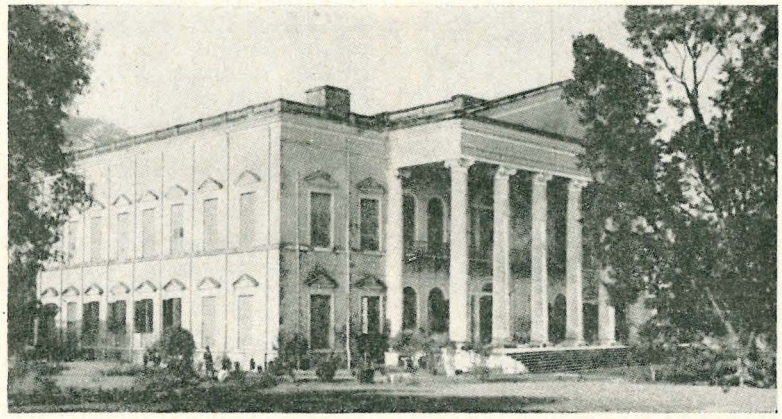
By WILLIAM S. STEWART

A NEW noise has been heard recently in the compound of Serampore College. It is a "humming" noise, and at first hearing may be thought to be the pump engine working. But it is not the pump. It is the new air-conditioning plant in the Library. In that little sentence is summed up the plans and dreams which many people have had for many years.

"Visitors to the impressive building on the banks of the Hooghly which is Serampore College are invariably shown the Library as one of its historic treasures. The close packed shelves piled up from floor to ceiling reveal even to a cursory glance titles of volumes to whet the appetite of any bibliophile. Visitors, however, usually have special interests and soon one is absorbed in the scientific section which includes volumes like Newton's *Principia*, an algebra handbook translated from the Arabic, old medical treatises and other unusual books. Another visitor is held by the sets of the Calcutta *Review* or the *Friend of India* (ancestor of the *Statesman* of today) and other contemporary journals full of primary material for the historian of the nineteenth century. Close at hand are volumes which provide similar information about other countries in the shape of contemporary travel books dealing with many lands. If the visitor's interests are more classical he will find the Hindu Scriptures in Sanskrit, Bengali and English; the writings of Confucius in Chinese and English; Homer and Virgil, Augustine and Chrysostom and many others in rich profusion. Finally, among the most remarkable volumes he may discover detailed botanical studies with full plates in colour to delight the eye of any reader and to enlighten the student."

(Serampore College Publicity Leaflet No. 2)

In another section are to be found the first translations of the Bible into the languages of India. To do this tremendous work of translation William Carey and his colleagues had to turn to lexicographical and grammatical work without which the languages could not be mastered. As a result of their labours we have the great series of Bible translations which appeared from Serampore during the first third of the nineteenth century, beginning with the Bengali New Testament in 1801. Carey's Bengali and Marathi dictionaries, and his Bengali and other grammars as well as the five-volume dictionary of Sanskrit, written by hand on beautiful "Serampore" paper, and the polyglot dictionary of Bible words in thirteen Indian languages. The two latter were never printed, but both are available in Serampore Library.



Serampore College

Translations of the Bible

The Biblical section is not confined to Carey's own translations, or other works actually published at Serampore. It includes the *Four Gospels in Tamil* of Ziegenbalg, and a precious volume of the letters of the first missionaries to Tranquebar written to their supporters in Denmark. There is Henry Martyn's New Testament in Persian, and a Holy Bible in Malay, first printed in Holland in 1737 and reprinted at Serampore in 1817. There is a fascinating Waltonus Polyglot Bible, in the New Testament part of which the translation in the Ethiopiac is shown alongside the Syriac, Arabic, etc.

Carey translated, or had parts of the Bible translated, into thirty-six Indian languages among which may be mentioned such diverse languages as Oriya, Hindi, Tamil and Telugu. Some of the languages into which he

translated the Bible were mere dialects before his time, and Carey's translation work promoted them to the rank of languages proper.

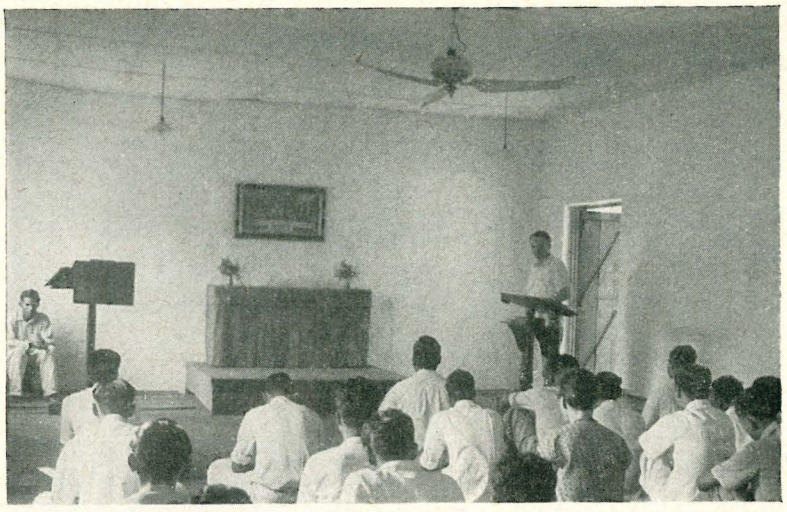
Numerous valuable books

But Carey was a collector of books as well as a writer of them, and the Library has many important works collected by him. There is the *Ramayana of Valmiki* (three volumes) which was printed for the first time at Serampore (1808). Among his unpublished collection there are practically all the important Vedas, Upanishads and Puranas. Though these manuscripts were never printed they were written on such paper (made at Serampore) and written with such excellent ink that they are as beautiful today, after the passing of 150 years, as when new. There are also a number of palm leaf manuscripts in various languages.

These, and other valuable books too numerous to mention, provide a great deal of material wanted by research students in many departments of study. Visitors come to see the books, others come to study them, others again write to us for information from them, and still others write for photostat copies of a title page, or a page of a special book (e.g. the first Telugu printing ever done is in the Library at Serampore.)

The unique collection just described is only part of the larger Library in Theology, Arts and Science which is in constant use by students and teachers of all departments of the College today. With generous grants from the University Grants Commission and the West Bengal Government this part of the Library is continually being added to and made of greater value.

During World War II the College was requisitioned by the military, and the large, and part of it precious-beyond-words, library had to be moved to a town further along the river. After a time there the house in which it was lodged was also requisitioned and again the books had to be moved. It is a miracle that they survived, and we read in the College reports for those years that no books were lost, though some of them suffered damage in transit.



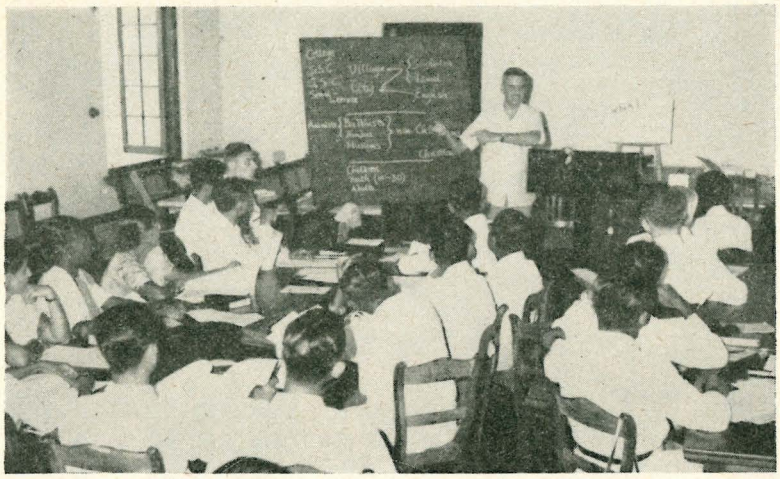
Morning prayers in the College chapel

To keep such a Library as it ought to be kept calls for more money than Serampore has ever had to spend on it. In 1954 an appeal went out to the general public. Plans were made for the creation of a special "Carey Library" which would house the old collection, and a research room for Biblical scholars and translators and for students in other fields of research. As such a large part of the old library is Biblical the appeal went also to the Bible Societies. Response came from the American and Canadian Societies, as also from Australia, the Netherlands, Scotland, and India.

With this generous help from the Bible Societies along with grants from the Government of India, and the Theological Education Fund of the International Missionary Council we are now within sight of a major reconstruction of the whole Library.

The first step has already been completed (September 1960) by the construction of an air-conditioned room to house the ancient and precious volumes and manuscripts which will form the nucleus of the Carey Library. It is further planned to re-design the whole of the lower floor of the main College Building, and to provide research rooms for advanced work on the old collection. In addition the main Hall is to be a spacious modern Reading Room for Theology and Honours students; new shelving and proper stacking bays are to be provided: additional Reading Rooms for Arts/Science students and a proper working room for the Library staff are in the plan.

No longer are the old books in steel and glass bookcases or cupboards but out on the open shelves, and is it stretching the imagination too far to suggest that already some of the wonderful old books are "breathing" again and saying "thank you"?



(*Photo: C. A. Grant*)

Ceylon Christian leaders listening to a lecture on Christian Literature at Ratnapura

Trinidad Needs our Help

"In Trinidad the task of the B.M.S. is one of rehabilitation," said Rev. W. C. Bell, home on furlough from that island. He was explaining the request that had come from the missionaries on that island for at least one missionary reinforcement.

Trinidad is the only field to which the B.M.S. has returned after leaving. In 1947 it was invited to send missionaries there by the Baptist Churches of the island. Their task was to be primarily that of re-establishing those Churches in their faith.

The Rev. J. B. Middlebrook, after his recent tour of the West Indies, has described the situation very aptly by saying, "in Trinidad the very name Baptist needs redeeming." Pagan beliefs have become interwoven with Christian ones and as a result the life and witness of the Baptist Church has suffered.

The General Committee of the B.M.S. decided that a two-fold aid towards the solution of this problem was possible.

First, it was resolved to send an extra missionary to Trinidad as a furlough relief for work in the St. John's Church, and then for him to remain for a temporary period to help in training Christian leaders and church members in other parts of the island.

Secondly, it was resolved to consider steps, in consultation with the Baptist Church Council of Trinidad and Tobago, to establish a scholarship for the training of ministerial candidates who will then serve in the ministry in Trinidad. If the college authorities agree, this scholarship will become available at Calabar College, Jamaica.

A New Certificate

In connection with the Ter-Jubilee Celebrations Scheme of the Young People's Department of the Baptist Union a new Certificate in Religious Knowledge will be awarded. The syllabus includes four papers and the course can be covered in a year. The subjects are The Old Testament Prophets, The Life and Teaching of Jesus Christ, Life in Christ, and a choice of one of six subjects directly related to the activities of our churches.

Full particulars can be obtained from Mr. J. E. T. Hough, 4 Southampton Row, London, W.C.1.

A School F
is a Grea

"When we cut leaves from a tree for our goats we never think anything much about it. The goats get a bite to eat, but then it never fills their bellies. When we keep taking leaves from a tree, it dies; we've seen that sure enough. But why it dies we didn't know, and we didn't understand, either, what other damage we've done, besides just killing the tree."

That was the comment of one farmer during a class on basic botany during the Diptipur Farmers' School, which was held from 21st–23rd September.

It was news to him and to the others that plants help to purify the air and also play a big part in ensuring adequate rainfall. They were amazed, too, to learn what a wonderful process of food-making goes on inside a leaf, and to see that, when we say, "All flesh is grass", we are stating a scientific fact.

Through these classes, the fourteen men who attended gained, if nothing else, a little extra knowledge about the workings of "nature". And this has put new meaning into their praise for God who created it all.

For some of them, coming to the

A Prime Minister'

The change in Léopoldville during the year since I last visited there was unbelievable. As our plane landed it was quickly surrounded by soldiers with loaded guns and bayonets which were steadily pointed at us until we entered the airport terminal. Inside everything was in confusion, and we were herded like cattle from room to room. Eventually we made our way through formalities of Customs and on to the waiting room to wait for the plane to Luanda.

As we entered the spacious waiting room, an African soldier stopped us. In attempting to explain our situation I tried first Portuguese, then what French I knew, and finally the odd word in Kikongo. Finally, in

or Farmers
t Success

school meant a round trip of nearly 300 miles and the loss of a full week's work. Each paid a registration fee sufficient for one day's board; the remaining expenses, including travelling, were paid from project funds.

Besides basic botany, they also learned about the cultivation of ground-nut and papaya. Each day there was a discussion class, when they were able to share their problems and tell of their successes. We spent the afternoons on practical work, giving experience in tree-planting and propagation. One afternoon we went on a field visit to see a crop of cotton. The owner gladly showed us round and explained how to get a good yield. It was something those men will never forget, for that owner was a woman, a rich widow!

The local pastor led our morning and evening prayers and we ended our last day with a Communion service. The offering was sent for flood relief. It amounted to just a little short of the average weekly wage for the area.

This farmers' school was the first we have ever run. It was essentially an experiment. The results encourage us to repeat it. J.T.S.

s Personal Friend

frustration I showed my passport.

As soon as the soldier saw the word "Canada", very excitedly he said to me, "How come, when you are from Canada, you not speak English?"

My reply, of course, was that I could speak English but that I did not expect he could. Then the soldier, standing very erect, went on to explain that he was from Ghana and that the only reason he was present in Léopoldville was to keep the peace.

It became quite humorous to us when he went on to say that Prime Minister Diefenbaker was his personal friend. And with that he waved us on.

(*A Canadian Baptist Missionary, writing of an incident last August*).

(*Photo: A. R. Taylor*)

Selling eels at the bazaar in Chandraghona

Kagawa—Apostle of Japan

It is about thirty years since Christians in Britain were first moved by the story of Toyohiko the Japanese student who turned his back on wealth and power and lived in the slums of Kobe. He died 23rd April, 1960: and it was only to be expected that books would be written about him continuing the story which was told by Dr. William Axeling in his book published in 1932 by the S.C.M. The first has soon appeared—a short popular account by Cyril J. Davey (Epworth Press, 12s. 6d.).

It tells the story of his childhood and education, his conversion to the Christian faith, and his sacrificial service among slum dwellers. His efforts to improve the lot of the workers and his lead in social reform are faithfully dealt with. What is new in the book is its account of the activities of Dr. Kagawa during and after the tragic war, first with China and then with America and her allies.

Kagawa was an individualist. An evangelist of great power, he had a compassion for the poor and understood his responsibilities towards them as a Christian minister.

Mr. Davey does not leave out of the story his wife, Hara, and the share she had in her husband's achievements.

It is an absorbing book about a great modern saint, albeit in many ways an unconventional one. A number of Kagawa's poems are included, the beauty and force of which shine through even in the English translation.

This is a book for young Christians to read. It will encourage and inspire them.

Buddhist couple converted

A young Buddhist couple, workers on an estate about twelve miles out of Ratnapura, were very much impressed by their neighbours, a family of Christians. So they began to attend Christian services conducted in the estate by Rev. Colin Grant.

One Sunday evening, after hearing a talk on the Way of Salvation, they came out in front of their fellow work people. They knelt down, confessed their sins, and received Christ as their Saviour and Lord.

William Carey

By A. S. CLEMENT

IV: The Society is Formed

CAREY had not been long at Moulton when he attended a meeting of pastors at Northampton. John Collett Ryland, who presided, invited one of the younger men to propose a subject for discussion. After some hesitation, Carey suggested that they discuss the great command of Matthew 28:19-20, and in particular "whether the command given to the Apostles to teach all nations was not obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent."

It is alleged that Ryland replied: "Sit down, young man; when God pleases to convert the heathen He will do it without your aid or mine!" But Carey was not content to leave the question so.

A simple issue

To this point he was to return again and again. The issue for him seemed simple. You assume that the promise of the Lord, "Lo, I am with you", applies to you. Ought you not, then, to obey the command, "Go ye"?

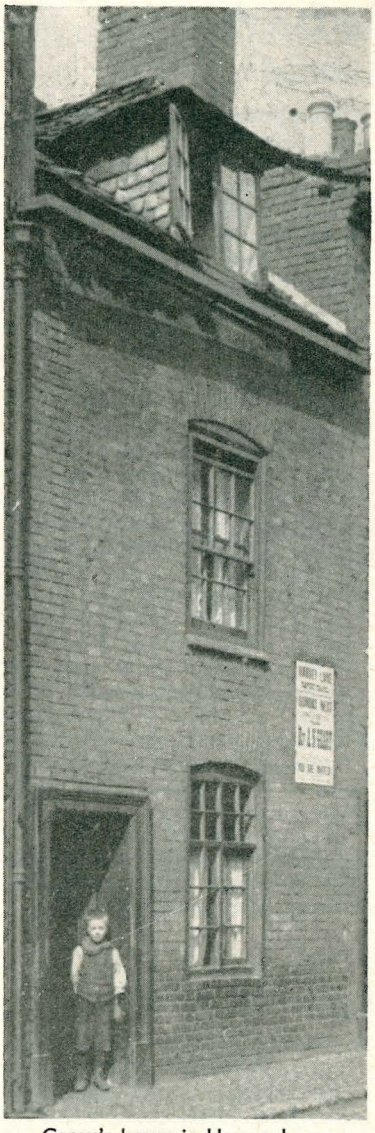
He came away from the Northampton meeting disappointed, but he continued to study, to preach on the theme, and to make it a dominant note in his prayers. What had led him to this conviction?

Reference has already been made to the influence on him of the writings of Jonathan Edwards and Andrew Fuller. There can be little doubt that his studies in Geography in connection with his school work brought with them a keen interest in people of other lands. Like many of his contemporaries he was stirred by the stories of the discoveries of Captain Cook. Only two years before Cook's Journal of his last voyage had been published, and was still being widely discussed. Here was revealed a new world, populated with men and women who had never had an opportunity to hear the Gospel. It is not surprising that when Carey became aware of a call to be a missionary he believed it was to Tahiti (the first island discovered by Cook) that he was called.

Removal to Leicester

Carey's pastorate at Moulton was but a short one. In 1789 he accepted a call to the Harvey Lane, Leicester church and removed to that town in the autumn of that year. He lived in a small house opposite the chapel—the smallest house he ever occupied. To augment his stipend here too he kept a school and spent his spare time shoemaking. But even so, it was a struggle against poverty. He now had three growing sons. A daughter was born, but died in her second year.

The church was in a very low state. Under the influence of antinomianism a number of members had by their conduct brought disgrace to it. But Carey worked hard with the faithful few who remained. He dissolved the church and then made a new beginning. Within two years the building was filled to overflowing and it became necessary to build a gallery.



Carey's house in Harvey Lane, Leicester

His zeal for the evangelization of the world was no whit abated. His fellow ministers were being won round to his way of thinking. At the opening meeting of the Association at Clipstone in

1791 Andrew Fuller preached an eloquent sermon on the danger of delay in matters of religion. "It becomes us to beware lest we account that impossible which only requires such a degree of exertion as we are not inclined to give it," he warned. "We pray for the conversion of the world and yet we neglect the ordinary means by which it can be brought about."

Carey's opportunity

Here was Carey's opportunity. He urged the ministers present to form a missionary society without delay. But they were still not sure. A number of them went to the manse and stopped up late into the night discussing the question. The outcome was that Carey was pressed to revise a manuscript he had prepared, and to have it printed.

This was the famous *Enquiry* which was published later that year, Thomas Potts of Birmingham contributing £10 towards the cost. Its publication was a landmark in the history of missions. For the first time there was a careful and systematic survey of world needs and practical proposals for the formation of a missionary society.

When the Association met next spring at Nottingham the preacher was Carey himself. He took as his text, Isaiah 54:2—"Enlarge the place of thy tent . . . spare not, lengthen thy cords and strengthen thy stakes"; summing up its essential ideas in two memorable maxims: "Expect great things: attempt great things". The words of the sermon seem never to have been recorded, and have long been forgotten. But its influence remains.

The turning point

At the ministers' meeting following the service Carey again urged action. Again his brethren were reluctant. Almost in despair, Carey seized Fuller's arm and asked: "Is nothing going to be done?" This was the turning point. Fuller joined forces with Carey. Before the meeting ended it was resolved "that a plan be prepared against the next ministers' meeting for forming a Baptist Society for propagating the Gospel among the Heathen".

This next meeting was held at Kettering on 2 October 1792, in the house of the widow of Beeby Wallis who had been a deacon of Fuller's church. In the little parlour (18 feet by 9 feet) fourteen men made history. After another eloquent appeal by Carey who referred to the success of the Moravian missions, it was unanimously resolved to form a missionary society. As Christendom was divided it was better for each denomination to exert itself, so the society was to be "The Particular Baptist Missionary Society for Propagating the Gospel among the Heathen".

Finance and Organization

A subscription list was opened, those present promising gifts which totalled £13 2s. 6d. The only one who did not promise was Carey himself; but he agreed to devote to the funds the proceeds of the *Enquiry*. The promises were placed in Fuller's snuff-box which bore on its lid a picture of the conversion of Paul.

The pulpit at Harvey Lane. Note the tablet in memory of three famous ministers

John Ryland, Reynold Hogg, William Carey and John Sutcliff and Andrew Fuller were appointed to be the first committee. Reynold Hogg was elected treasurer and Andrew Fuller secretary.

So Carey's dream came true. But who were to be the first missionaries? And where were they to be sent? While these things were being pondered, Carey received a letter from a certain Dr. John Thomas who had attempted missionary work in Bengal and was in Britain trying to raise funds to enable him to return. This gave Carey the idea of using the funds of the new Society to support Thomas. Fuller wrote to Thomas asking for details about himself. When he received a satisfactory answer, he wrote inviting Thomas to meet the Committee at Kettering.

Thomas arrived late at the meeting on 10 January 1793. Already the Committee had decided to invite Thomas to throw in his lot with them. And Carey had said that he would go too. So when Thomas arrived and entered the room Carey threw his arms around him and both wept. The Society now had two missionaries.

New and Veteran Missionaries Tell of Confident Outlook

(*continued from page 52*)

"I wish you could see this church. It has been built in two months and is a little gem of modern architecture. The Lukolela pastor, the African mason and carpenter all shared in the service.

"This we have felt to be a fitting climax to thirty years' service in Congo."

Challenge to the Churches

"RESOLVED: the Society's staff in Parana, Brazil, to be increased by one missionary couple." The Minutes of the January General Committee of the B.M.S., from which that sentence is an abbreviated extract, convey little of the thrilling movement of God's Spirit which lies behind that resolution.

B.M.S. work started at Cianorte in Parana in 1953, the year in which the town was first founded. Today in that developing town there is a thriving Baptist Church which has just called its own minister. The church of over 300 members is building its own place of worship and is completely self supporting.

In July 1960, Rev. A. C. and Mrs. Elder settled in Umuarama, another new town. A Baptist Church was properly constituted there in October the same year. Already it has over 160 members. Mr. and Mrs. Elder are seeking God's guidance for the next move forward.

Work around Cianorte and Umuarama is in homesteads and small hamlets. Where there are family groups or neighbours meeting together in worship today there may be a church tomorrow.

Missionaries crossing a river in Parana, Brazil

Such is the speed at which the people of the multi-racial democracy of Brazil are accepting Christ that no other word than "revival" can be used to describe the situation. In fact, some observers have gone further and said a modern "Acts of the Apostles" is happening in Brazil.

Through its three dedicated missionary couples the B.M.S. is joyfully sharing in this work. Now a fourth couple will join them. The Committee is convinced that this opportunity in the Gospel should not be lost.

An additional £3,000 for capital expenditure alone will be needed to send another missionary family to Brazil, then there will be the cost of their passage and their annual allowances. In this Carey year it is inconceivable that the churches which first caught the vision of a world to be won for Christ, should not provide the resources and prayer backing for a field of such wonderful response.

The Society is waiting for God to guide the right young man and woman to offer for this pioneering service. The man must be theologically trained, with a deep concern for evangelism and pastoral work. Both he and his wife must be adaptable, ready to work in a pioneer situation and able to withstand much travel on rough roads. They will have to acquire fluent Portuguese. Their task like that of the other missionaries there, will be to evangelize, build up the church, train leaders and once a local church is established to move on.

Churches in Brazil, once established, are self supporting and belong to the Parana Baptist Convention. Brazil is a country on the move and the Gospel must move with it to the new towns, villages, coffee plantations and farms which are being built in areas newly cleared of jungle.

One day Brazil will become one of the great nations of our world. Will it be a Christian nation? Now is the day of opportunity for the Christian Church.

Communicating the Christian Faith

(*continued from page 50*)

Dr. Nida concludes his book with a story of a conversation he had with one of the great missionary pioneers in Guatemala. He asked this man, who was well on in his sixties, why he did not use his car to visit congregations. His reply was, "Oh, I never drive, for the people that I want to reach are not used to someone driving up in a car. What is more, I have never found a man I could not speak to about Jesus Christ, if only we were walking down the same road together."

"God wanted to reveal Himself to mankind," continues Dr. Nida, "and He could do so only by sending His Son who walked up and down the hot dusty roads of ancient Palestine and so lived before His disciples that in the end He could say, 'He who has seen Me has seen the Father' (John 14:9). This same Jesus calls us to walk the steamy trails of the jungle and the bare sidewalks of our cities, witnessing to men and women of God's love for them, that through us they may learn of the love of Christ which alone leads men to God."

Missionary Meetings at the Assembly

MONDAY, 1st MAY.

11.00 a.m. INTRODUCTORY PRAYER MEETING. Bloomsbury Central Church. The REV. WILLIAM REECE, of Moulton, Northamptonshire, will preside and deliver the address.

TUESDAY, 2nd MAY.

1.30 p.m. WOMEN'S ANNUAL MEETING. Westminster Chapel.
Chairman: MRS. A. K. BRYAN, Chairman of Women's Committee.
Speaker: MRS. H. W. CARTER, of South Mizo, India.
At 12.15 p.m., in the Junior Hall, Westminster Chapel, luncheon for delegates and members. (Tickets 4/- from Women's Department, 93 Gloucester Place, London, W.1.)

4.45 p.m. MEDICAL TEA AND MEETING. Westminster Chapel.
Chairman: MR. IAN S. ACRES, M.B., B.S., L.R.C.P., M.R.C.S., D.T.M., of London. *Speaker:* MR. E. H. WYATT, M.B., B.S. (LOND.), D.R.C.O.G., D.T.M., of Yakusu, Congo Republic. (Tickets 2/6 from Medical Department, 93 Gloucester Place, London, W.1.)

WEDNESDAY, 3rd MAY.

11.30 a.m. ANNUAL MISSIONARY SERVICE. Westminster Chapel.
Preacher: The REV. J. B. MIDDLEBROOK, M.A., General Home Secretary of the Baptist Missionary Society.

BAPTIST MEN'S MOVEMENT

1.00 p.m. LAYMEN'S LUNCHEON. Kinnaird Hall (Y.M.C.A.), Great Russell Street, W.C.1.
Chairman: REV. J. B. MIDDLEBROOK, M.A. *Speaker:* REV. M. E. W. SAWYERS, of Jones Town, Jamaica. (Tickets 7/- from Baptist Men's Movement, 93 Gloucester Place, London, W.1.)

6.30 p.m. SIXTH SESSION. Westminster Chapel.
ANNUAL MISSIONARY MEETING. *Chairman:* REV. H. H. ROWLEY, M.A., D.D., LL.D., B.LITT., F.B.A., Chairman of the Baptist Missionary Society, will conduct the worship. *Speakers:* REV. W. C. BELL, M.A., of Trinidad, West Indies, and MR. JOHN F. CARRINGTON, B.SC., PH.D., of Yakusu, Congo Republic. Valediction of Missionaries for overseas.
(An overflow meeting will be held, if necessary, in the Institute Hall.)

THURSDAY, 4th MAY.

UNITED YOUTH RALLY

7.00 p.m. Westminster Chapel. (The Member's Ticket will NOT admit to this meeting.) Admission by special ticket only. Apply to Young People's Department, B.M.S., 93 Gloucester Place, London, W.1. Worship will be conducted by MR. GORDON HOLMES, President of the John Clifford Society. *Speaker:* MISS V. M. PARRY, of Lingungu, Congo Republic. Testimonies to the work of William Carey will be given by national speakers.

Girl cured of demon possession to be Sunday school helper

Reports from missionaries frequently give accounts of encounters with demons. Here is one from India.

A missionary called at a house where a teenage girl was believed to be suffering from demon possession.

She had been treated with holy water obtained from the Roman Church and afterwards had taken a turn for the better.

The missionary and the girl's mother and brother prayed for her. Then members of the Baptist Church in the house prayed for her from noon until evening.

"I am glad to tell you," the missionary adds, "that the girl is going to come along to help with Sunday school in our church if all goes as planned."

Recent Publications

A number of recent publications of the London Missionary Society are of general interest.

Kendall Gale, by Albert F. Bayly (4s. 6d.), is a popular account of a faithful and effective missionary to Madagascar (1873–1935).

Some Shape of Beauty by Constance Fairhall (3s. 6d.) is a delightful collection of brief descriptions of the work and the experiences of a missionary nurse in Papua. It will appeal particularly to women.

The first two in a new series of Essays on Mission have appeared. The first is *The Fundamental Principle Then and Now*, by Wilfred Scopes, who discusses the role of the London Missionary Society in the light of World Mission today. The second, *The Atonement and Mission*, by Nels F. S. Ferre, is a characteristic theological study by a brilliant American scholar and preacher (2s. 6d. each.)

Crucible of Ceylon

In March 1960, Rev. Donald B. Childe, of the Methodist Missionary Society, visited Ceylon. Now a report of this secretarial tour has been published under the title *Crucible of Ceylon* (Cargate Press, 1s. 6d.).

All who are concerned about B.M.S. work in Ceylon should read it. The problems confronting Methodists are similar to those confronting Baptists. And what he writes, especially on Education, Church Organization, and the Christian Approach to Buddhism, is worthy of much thought and discussion.

Methodists decide for Union

The Central Conference of the Methodist Church of Southern Asia, meeting recently at Hyderabad, has voted overwhelmingly in favour of the Plan of Church Union of North India and Pakistan. This is the third of the larger negotiating bodies to take similar action. One observer views the latest vote as an indication that the union is now "definitely nearer consummation".

Serampore College Convocation—1961

By C. DEVASAHAYAM (Registrar)

THE Jubilee Convocation of Serampore College was presided over by the Master of the Council, Rai Bahadur Samuel Das, C.I.E.

The chief guest and speaker was Dr. Hilda Lazarus, C.B.E., formerly Head of the Women's Medical Service of India, and Director of the Christian Medical College and Hospital, Vellore.

In her address Dr. Lazarus spoke of the pastor's vocation, emphasizing the many-sided responsibilities of his task. Not only must he preach and conduct services, he must be in constant personal contact with those under his charge. Particularly must he lead and encourage his people in seeking to work out the Christian ideal of love and service in the wider world.

From her varied experience of social conditions Dr. Lazarus was able to suggest many practical ways in which, through self-forgetful service to those around them, and in particular to those in special need or difficulty, Christians might commend their faith, and witness to the Master whom they follow.

The Carey Bicentenary

In his report, Rev. William Stewart, Principal of the College and President of the Senate, drew attention to the special significance of the session, 1960-1961, which celebrates at once the bicentenary of the birth of William Carey, the founder of Serampore College, and the Jubilee of its re-founding at University level in 1910.

Rev. William Stewart referred with gratitude to the continuing response to the appeal for funds to implement the development plans at Serampore. Certain necessary buildings were already completed, and a new chapel was recently dedicated. It was a source of particular satisfaction that the valuable books of the Carey Library were at last safeguarded in an air-conditioned room, and it is hoped that before long this material will be properly classified and catalogued so as to become available for research students in many subjects.

Generous grants

During the year news had been received of the allocation of generous grants from the Theological Education Fund of the International Missionary Council, both to Serampore and the United Theological College, Bangalore. The Serampore grant will provide for the strengthening of the general work of the Senate, and also for building and reconstruction work which will result in better accommodation for Senate Offices.

Generous grants had also been made for the purchase of books for the libraries of all institutions affiliated to Serampore College.

The total number of colleges affiliated to Serampore remains at twenty-one, but two applications have just been provisionally accepted, and inquiries concerning co-operation in various ways come even from institutions outside India.

Judging by these signs of interest, and the number of students registering for Serampore courses, there would appear to be a growing awareness throughout the Church of the importance of a high standard in theological education, and it is hoped that there will be a quickened response to the call for the necessary support to make such training possible.

The Degree-granting ceremony opened with the conferring by the Master of the degree of Doctor of Divinity (*honoris causa*) upon three distinguished servants of the Church. It was particularly fitting that at this Jubilee Convocation this honour should be conferred upon Rev. William Stewart, Principal of Serampore College and President of the Senate, who, as Registrar, contributed so much to the development of theological education through the Senate.

The other honorary doctorates were conferred upon the Rt. Rev. Sabapathy Kulandran, Bishop in Jaffna, Ceylon, and the Rev. Canon Emani Sambayya, Principal of Bishop's College, Calcutta.

Degrees and diplomas were further conferred upon eighty-six candidates, as follows:

Master of Theology (M.Th.)	2
Bachelor of Divinity (B.D.)	40
Licentiate in Theology (L.Th.)	43
Diploma in Religious Knowledge	1

Retreat for Teachers

The Baptist Teachers' Fellowship has arranged for a Retreat for Day School Teachers to be held at the College Road Church, Harrow, on Saturday, 29 April.

The Retreat will be conducted by Dr. L. G. Champion, Principal of Bristol College. It will begin at 11 a.m. and close at about 4 p.m.

Full particulars, and a booking form, can be obtained from either Miss D. J. Taylor, Baptist Church House, 4 Southampton Row, London, W.C.1, or the Rev. A. S. Clement, 93 Gloucester Place, London, W.1.

BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

North India

Continue in prayer for work under the auspices of the Baptist Union of North India in the state of Bihar. Our work centres on Patna and Gaya, two important cities, the former a state capital and the latter a place of pilgrimage. In the Gaya district there have been encouraging advances in the village of Mahauli Deh.

Vellore and Ludhiana

The Christian Medical Colleges of Ludhiana, in the north, and Vellore, in the south, are among inter-denominational institutions in which the B.M.S. co-operates. Both have wide-reaching influences on future Indian doctors.

Congo

The Middle River Region of Congo has recently been putting into effect its plans for the integration of church and mission. African leaders and missionaries need much prayer as they deal with the administrative problems that will arise.

Bolobo has an extensive district work, a new secondary school and an overworked hospital. With differing tribal groups within the church, problems and divisions have arisen.

Ntondo and Lukolela medical work is carried out by missionary and African nurses. Give thanks that in the Lukolela area three new churches have been erected during the past year.

Give thanks also that so far there has been little disruption of normal work in this whole area in spite of the unsettled conditions in Congo.

ACKNOWLEDGEMENTS

(To 28th February, 1961)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., 15s.; Anon., Orpington, £5; Anon., St. Albans, 10s.; Anon., Blackheath, £2; Kaln Bunda, £5; Anon., Birmingham, £3 4s.; Anon., London, S.W.1., £3.

Medical Fund: Anon., 6s. 3d.; Anon., for Leprosy Work, £1; Anon., Birmingham, £3; H., Herne Hill, £5.

Congo Famine Appeal: C.F.A., £2; Anon., £5; O.A.P., 10s.; Anon., 10s.; "Thankoffering", £1; Anon., Southport, £2; Kaln Bunda, £5; Anon., £5; Anon., 10s.; C.N., Exeter, 10s.; Anon., £1; Anon., Bickley, £1; G.B. Col., £20; Muriel D. Coats, £5; "As Directed", £3; C.E.B.E., Somerset, £2 10s.; M.B., £1; Anon., Whetstone, £1; Anon., per B.U., £1 1s.; Another Baptist, 10s.; L.T.J., O.A.P., £5.

Deficit Fund: Anon., Whitland, £5.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
January				
24	Miss E. M. Townsend	1,686	19	1
26	Miss E. W. Pugh (Women's Fund, £100)	200	0	0
26	Mrs. G. E. Cosford	200	0	0
February				
1	Miss E. M. King	360	16	2
6	Mrs. Stradling	500	0	0
10	Mr. H. Lonsdale	300	0	0
13	Miss S. B. Stephens (Bible Translation, £200 19s. 4d.)	401	18	8
14	Mr. A. F. Grinyer (Medical)	50	0	0
	Miss F. E. Cutler (Medical)	200	0	0
15	Miss B. E. Hepple	125	12	3
17	Miss E. M. Denyer (Medical £2 12s. 8d.)	3	19	0
20	Mr. A. C. Harris	510	15	0
21	Mrs. A. E. Asher	10	0	0
22	Mr. W. L. Law	100	0	0
23	Miss J. E. White	200	0	0
27	Miss J. W. McFarlane	300	0	0
28	Mrs. J. Morris	200	0	0
28	Mrs. W. B. Owen	19	9	7

MISSIONARY RECORD

Arrivals

21st January. Miss D. Jenks, from Léopoldville.

21st February. Rev. L. G. and Mrs. West, from Lukolela, Congo.

23rd February. Mr. S. G. Anslow, from Upoto, Congo, by air; Miss D. A. Humphreys, from Palwal, India.

Departures

11th February. Miss K. Cox, for Lungleh, South Mizo.

Death

28th January. At Caversham, Mrs. Mabel Thomas (*née* Fox), widow of the Rev. S. S. Thomas, India Mission, 1914-22.

Birth

10th February. At Patna, North India, to Rev. R. F. and Mrs. Bottoms, a son, Kevin Richard.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic Wesphone London. Chairman: Dr. J. N. Tennent. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
General Secretaries: Rev. J. B. Middlebrook, M.A. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
Contributions and donations should be sent to the General Home Secretary at 93 Gloucester Place.

TWO OUTSTANDING EVENTS

WILLIAM CAREY CELEBRATION OF THE BI-CENTENARY
of his birth on 17th August, 1961, and the following have been produced for the occasion:

A BIOGRAPHY OF WILLIAM CAREY
J. B. Middlebrook 5/- (*postage* 7d.)

YOUNG MAN IN A HURRY
Iris Clinton 4/- (*postage* 7d.)
The Story of William Carey written for young people.

CAREY'S ENQUIRY
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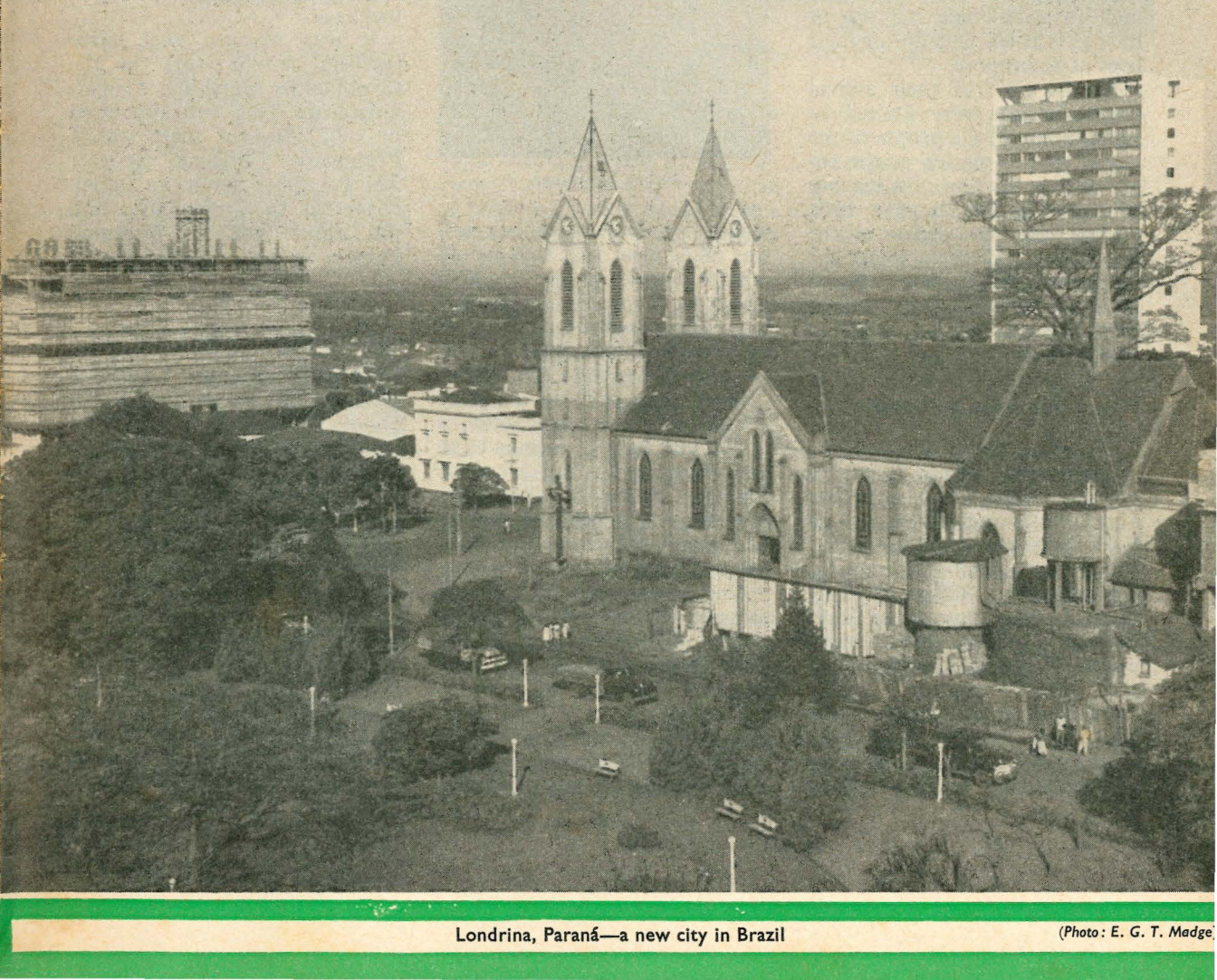
MAY 1961

PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



Londrina, Paraná—a new city in Brazil (*Photo: E. G. T. Madge*)

Marshman's 111 Schools

By DOUGLAS EMMOTT

WILLIAM CAREY was the greatest of the Serampore trio of which Joshua Marshman and William Ward were the other members. Less has been written over the years of Marshman and Ward than of Carey, perhaps less in honour of them. The purpose of this article is to say something about Marshman's particular contribution to the work of Serampore.

Marshman, a Bristol school-teacher, and his wife Hannah, together with William Ward and other missionaries, landed at Serampore in 1799. Marshman and his wife made full use of their gifts as teachers during their lives at Serampore.

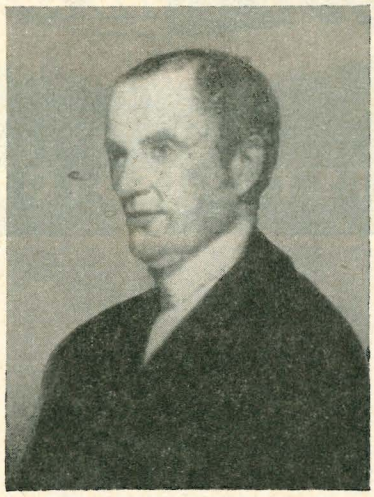
At the time of their arrival education was very limited in India. Some of the people of the higher Hindu castes might together pay the fees of a teacher who would give boys a little rudimentary knowledge in the home of one of them where the others would also come to learn. Here and there a few Muslims would receive simple instruction at their mosques.

No questions asked

When the missionaries opened schools they opened them to anyone, asking no questions about caste, and asking no fees from those who could not pay.

The first school at Serampore was opened in 1800 and by July of that year there were forty Bengali children there. More wanted to attend but there was no room for them.

There were difficulties in the early days of that first Serampore school. In a Scripture class one day Marshman directed that the children should write out a kind of catechism. Some of the children, mostly Hindus, refused to do this for fear they



Joshua Marshman

would lose their caste, though it was made clear that they would not be forced to do anything which would result in their losing caste. Losing caste would mean either becoming an "outcaste" or becoming a Christian.

Other boys, unused to seeing white faces, absented themselves in fear that they were going to be put aboard ship and taken to England. Most of the boys, however, were prepared to do whatever work they were set—most of the time.

One month the school was reduced to the children of one family, the parents of all the others being afraid, temporarily, that their children would become Christians.

In 1801 the school gradually grew again. A boarding house was built for twenty Christian boys or non-Christian boys who were prepared to lose their caste. Marshman's idea was to give schooling to all but to provide boarding accommodation only for those prepared to live night and day in a Christian environment.

Although the school was simple Marshman had big plans. The subjects he taught included history, geography, astronomy, divinity, reading and writing both in English and Bengali. For these subjects it was necessary to prepare, and print, elementary books in the Bengali language.

It was planned that three teachers should work in the school under Marshman's superintendence. They were appointed in 1802. One of them was a Portuguese Christian, another was Petumber Singh, an Indian converted to Christianity, and the third was a Brahmin. Prayers were held twice a day.

The service of the true God

The purpose of the school was stated as the education of Indian youth "in the principles which enlarge the mind, lead to the worship and service of the true God and to a holy and useful life". From this school grew the institution which became Serampore College. The missionary purpose of the college dates back to the original school, for the plan of the school stated that it was hoped that within a few years the school would send out those who would be "instrumental in turning their fellow-countrymen from dumb idols to serve the living and true God".

By 1804, in answer to local demand, Marshman began to open small primary schools in villages around Serampore. In 1810 Marshman opened his first school in Calcutta, known as the Benevolent Institution. This was connected with the Bowbazar Baptist Church, now known as Carey Baptist Church. Within a year there were 140 boys in the school and a girls' department was added. The children were of various races and religions and included Europeans, Anglo-Indians, Armenians, Hindus, Muslims and even some children from Africa and the South Seas. The school was soon educating several hundred children.

School-leavers at Salamatpur School, Palwal

New schools started

By this time other missionaries had arrived from England and were starting small schools wherever they went in various parts of Bengal. In 1817 there were forty-five schools in Bengal supervised by the missionaries. By 1819 the number increased to 111.

The chief problems were the lack of school books and the difficulty of obtaining suitable teachers. The school at Serampore was developed to such an extent that it was able to serve as a training school to train teachers for the village primary schools around.

Schoolgirls at Palwal proudly showing their prizes

These schools were all carefully superintended from Serampore under an organization known as the Institution for the Encouragement of Native Schools in India. Dr. Marshman's son, J. C. Marshman, was the superintendent and Dr. Marshman himself the Secretary. The schools were organized in groups according to locality with someone in charge of each group under the general superintendence of Serampore.

The schools were all started by public request. When people in a village knew of the possibilities they chose a man to go to Serampore for training. On his return he would set up a simple school in his village, the villagers providing the rooms necessary, sometimes even the use of a temple. Marshman and his son were busy visiting schools, organizing them, training teachers and also preparing school books.

In charge of one of the groups of schools at some distance from Serampore was William Carey's son, William.

This activity with regard to schools was part of the background to the founding of Serampore College in 1818. You cannot start providing college education unless there is a basis of primary and secondary education. From about 1826 the missionaries' attention was concentrated in the college. The number of schools was accordingly reduced and those that were retained were incorporated in the college except for a few which continued independently. One or two of these continue today as high schools. One of these is now known as Union Christian High School, at Bishnupur, south of Calcutta.

Congolese Nurses Carry On

WORK is going ahead vigorously again at the Evangelical Medical Institute at Kimpese in the Republic of Congo.

When the missionaries returned, after being evacuated, they were given an enthusiastic welcome and found that the Congolese staff had been doing wonders.

Senior male nurses had kept the hospital running, dealing with 150 in-patients and 200 out-patients.

These able and devoted Christian men even performed operations in the absence of doctors. The operations included five Caesarian sections and one for a man who had a strangulated hernia.

Not one patient died.

Nurses' training classes have begun again and there are eighty-six students, twenty-eight in their final year. At first, staff shortage was a serious difficulty.

In spite of shortage of supplies, the work of the orthopaedic department has actually been extended. Artificial arms are now being made. The first and third arms made were for soldiers of the Congolese Army.

Accounts of the leprosy colony are badly in the red. Expected Government grants have not materialized. Some help has been received from the Mission to Lepers, but a large debit balance is increasing. There are sixty patients in the colony and more could be accommodated if sufficient funds were available.

Missionaries far from idle

During the time the missionaries were evacuated, they were far from idle.

For example, Dr. David Wilson went to Léopoldville. He, an American Baptist colleague and an Egyptian doctor, only a few weeks out of his medical school, ran a 450-bed maternity hospital which has an average of forty-five births a day.

The evacuated missionaries also helped to inaugurate the Christian Medical Relief Programme. Dr. Wilson wrote to all the daily newspapers, religious weeklies and medical journals in Britain asking for doctors, money and supplies. There was an immediate response. Storage space and distribution plans had then to be made and set in motion.

A committee was set up in Léopoldville and contacts made with the World Health Organization, the Red Cross and Congolese ministries.

As Dr. William Rule, medical secretary of the Congo Protestant Council, was in America for surgical treatment, Dr. Wilson took over his work during his absence. Dr. Wilson made a survey of the country's medical missionary work. He found the Republic had fewer than two hundred doctors. These included fifty Protestant missionaries.

In six months the Christian Medical Relief Programme received and distributed about £180,000 worth of supplies. The gifts came from all parts of the world and they were sent to all parts of the Congo.

Efforts, in which Dr. Wilson took a leading part, to organize a nation-wide Christian Medical Association have been frustrated by recent events in Congo.

But the planning of a Congo Protestant University goes ahead. The doctors at Kimpese have been working out details and estimates for a faculty of medicine.

In reporting on all this work, Dr. Wilson also writes that he has had the joy of resuming his third-year class in Bible study at Kimpese.

A class in homecraft at Kimpese

THOSE WHOM THE SOCIETY HAS HONOURED

A personality known by nearly all Baptist women throughout the country retired from her post as Hostess in the Mission House at the Assembly, 1961.

She is Miss Kathleen M. Hasler; whose life and long service to the B.M.S. and dedicated advocacy of the missionary cause has been recognized by the Society in that it has made her an Honorary Member.

The niece of B.M.S. missionaries and originally a member of Tyndale Baptist Church, Bristol, she first came to the Society in 1926 as Girls' Auxiliary Secretary, being the first full-time Secretary of that organization to have an office in the Mission House. At that time the G.A. had some five thousand members and approximately three hundred branches throughout the country.

From 1931–39 she continued her missionary service as personal assistant to Dr. T. B. Adam, a B.M.S. Organizing Secretary, and often filled deputation engagements for the Society.

In 1939 she was called to be Assistant Secretary for Women's Work at Home. Throughout the difficult days of World War II and the post-war period when rising costs meant larger budgets, she maintained and increased the missionary enthusiasm of Baptist women through her "journeyings oft" in deputation and by personal contact in correspondence. During this period she helped in the formation of the Women's Consultative Council. She was also the B.M.S. representative on the B.W.A. Women's Committee.

Rev. Gwenyth Hubble

Rev. J. Clement Davies

Since 1954 she has been the Society's Hostess. Along with the Assistant Home Secretary she has been responsible for the B.M.S. furlough houses and "South Lodge", its home for retired missionaries.

London churches know her well for her work as Secretary of the Northern Council of the L.B.M.U. This year she is the London Baptist Missionary Union President.

Rev. Gwenyth Hubble

Another who was made Honorary Member at the Society's Annual Members' Meeting was Rev. Gwenyth Hubble, B.A., B.D.

Miss Kathleen Hasler

Miss Hubble is now in New York having taken up an important appointment, as a Secretary of the International Missionary Council.

As Principal of Carey Hall, the Society's Women's Training College, she has rendered the B.M.S. distinguished service. "For fifteen years", states the November 1960 General Committee Minutes, "her ability and her devotion to Christ and His Church has been used to prepare women of our denomination and other denominations for service overseas."

Generations of Carey Hall students, many of them now serving missionaries or deaconesses, hold her in the highest esteem.

From 1943 she has served the B.M.S. through its Committees—in particular through its candidate board.

She was Educational Secretary of the Girls' Auxiliary in the Mission House from 1931–34 and from then till 1937 personal assistant to Miss M. E. Bowser (later Mrs. H. L. Taylor).

Rev. J. Clement Davies

The third person elected an Honorary Member was Rev. J. Clement Davies of Newcastle Emlyn, Carmarthenshire. Ex-President of the Baptist Union of Wales, he has served on the General

(*continued on page 70*)

Church Wins Battle for Schools

WHOOPS of delight from churchpeople greeted Rev. Ben Thomas and his wife when they returned to Yalemba in the Congo Republic.

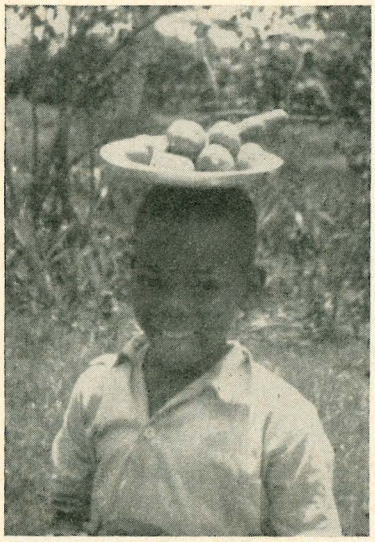
This missionary couple say in a letter that prayers for the Yalemba Christians have been abundantly answered.

The church leaders, they report, had guarded their house day and night. Prayers had been held daily, the members had been kept in good heart and high moral standards had been maintained.

"The Church has been strengthened through adversity and, in the time the missionaries have been away, it has grown in courage and responsibility", the letter goes on.

But the missionaries found that a dismissed teacher had taken over the primary schools, announced that the schools belonged to the people of Congo exclusively and forbidden people to attend church. He was backed by other teachers, scholars and some local politicians.

During their first night back in Yalemba, Mr. and Mrs. Thomas had their home stoned by children.



(*Photo: B. H. Thomas*)

A happy boy at Yalemba carrying tomatoes for sale

State official upholds Church view

Next day, the church leaders held a meeting and decided they were going to insist on the school remaining a Christian institution and nothing else.

A state official arrived and upheld a decision of the pupils that the dismissed teacher should remain headmaster.

"Since when have children made decisions for their fathers?" he was asked.

That question may have shaken the Government official. But he knew that Mr. Thomas had arrived in Yalemba to start a secondary school asked for by a Church conference held at Yakusu. There is desperate need for secondary education in the area and the official did not want the missionaries to leave again.

So, the official called a meeting of church members only. This meeting nominated a young deacon, John Maihale, as headmaster. The State man accepted him and Mr. Maihale took over from the "usurper".

Soon afterwards the secondary school was opened. Two well-qualified teachers, trained at Kimpese, joined the staff. There is a shortage of books and other materials. And at the time Mr. and Mrs. Thomas sent off their letter no teachers were being paid.

(*Photo: B. H. Thomas*)

Mrs. B. H. Thomas outside her house

The first Church Meeting they attended heard of thirty-six members who had "fallen away"

"But," their letter ends, "praise the Lord with us for staunch Christians discovered in time of need, for a Church humble enough to invite its missionaries back again, for eleven baptisms last Sunday and a packed Communion Service".

Those whom the Society has honoured

(*continued from page 69*)

Committee since 1945. A prominent member of the Welsh Sub-Committee he has long pleaded the cause of the Society in the Principality. Living close to the Society's conference centre at Cilgwyn he has been able to give valuable help and advice in the administration of it.

Churches Say Farewell to Honoured Missionaries

AFTER close on thirty years service at Lukolela, Republic of Congo, Rev. Lionel G. and Mrs. West have returned to Britain to retire. They will, however, be kept busy in deputation work.

The special farewell service at Lukolela was conducted by Pastor Kiese who read appropriately the story of Paul's last meeting with the Ephesian elders at Miletus. (Acts 20, 26-38) and then preached on the text "I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

On behalf of the school staff and children, Moniteur Iyango Danyele referred to the growth of the school, and the opportunities available to children since schools became subsidized. He concluded his remarks by an O.T. illustration of Samuel and Saul.

Foundations laid by pioneers

Bomele Stephane then spoke on behalf of the local population, referring to the foundation work of the pioneer missionaries, followed by the ministry of Mr. Stonelake and then by Mr. West. Now it was hoped that Mr. Allen would, like his predecessors, remain as guide and counsellor to the Africans who were being prepared to build on the foundation laid.

Moteyi Mbubu was the next speaker. He referred to the long years spent in service together until his own retirement a year ago. He recalled the primitive conditions prevailing when Mr. West did his first itineration on foot through dense forest and jungle paths, and how, later the Church provided the first bicycle for itineration work. He then remarked that after thirty years at Lukolela it was natural to expect to see that the missionary was getting older, and that as a token of his friendship he wished to give him a present for his old age! He then handed to Mr. West a beautifully made walking stick.

A representative from Bolobo

It was a great joy to have present a representative from the Bolobo district in the person of Moteyi Bopaya. In his own inimitable way he impressed upon the listeners that the time had come for the church to be like the baby chickens deprived of the mother hen. "What do they do? Scratch for themselves!"

Mr. and Mrs. West then spoke, thanking the church for their love, friendship and co-operation throughout the years, and for their fellowship in prayer.

At the close of this memorable service Bomele Stephane called the missionaries to stand while he expressed on behalf of the church their thanks for all their labours among them, then ushered forward in solemn procession four school children. A girl and a boy presented to Mrs. West a bouquet of leaves and an exquisitely carved model of the Madonna and Child.

The second girl and boy then came slowly forward and presented to Mr. West a bouquet of leaves and a carved model—Head of Christ crowned with thorns, a magnificent piece of workmanship. The words of appreciation spoken were even more touching than these tangible and beautiful expressions of the love of the church at Lukolela.

Rev. L. G. West with two evangelists

This service, which had lasted three hours, came to an end with the singing of a hymn and the pronouncing of the Benediction.

Wild Life on Dartmoor

An audience of some five hundred gathered at the hall of Mutley Baptist Church, Plymouth, recently when Mr. H. G. Hurrell, J.P., well known to T.V. viewers, showed films of wild life on Dartmoor. He gave a fascinating running commentary to shots of the family life of foxes and other features of natural history in that part of Devon.

There was a substantial collection for B.M.S. funds.

Mr. Hurrell is an elder of the Mutley Church. His sister is Mrs. A. de M. Chesterman who, with her husband, has given such fine service in connection with the Society's archives.

Part of the exhibition produced and shown at the South Norwood Church, London

Back in the Jungle after Working in Capital

After working in New Delhi since 1951, the Rev. Ron Tucker has returned to the jungle in the Lushai Hills, where his missionary service began in 1945.

He is now back at Serkawn, living again without such city services as running water and electricity.

One of his first jobs there was to work on a project of the Lushai Church to open a Christian High School with thirty-five students.

Before he left New Delhi, he attended the Central Institute of Education and studied for the Delhi University degree of Bachelor of Education. He went to the classes along with Indian students, most of them non-Christians.

Establishing a new church at Green Park, a suburb of New Delhi, was one of his main enterprises in the city. He left this church in charge of a young layman, an associate member of the London Missionary Society, who works in a bank and is pledged to give his spare time to Christian service. Now a young Indian Baptist minister has become the pastor.

When Mr. Tucker left New Delhi, about thirty-five adults and ten children were attending the Sunday services. A youth fellowship had been formed and its members were taking an interest in the local jail and helping to prepare programmes for a Christian broadcasting service. Between fifteen and twenty people were attending a week night Bible class.

Services are held in a tent pitched on a site where a church is to be built.

CAREY PILGRIMAGE

A pilgrimage to the scenes of Carey's birth and early ministry will be made on the 200th Anniversary of his birth—Thursday, 17th August, 1961.

Coaches will leave the vicinity of the Baptist Church House at 9.45 a.m., and arrive back in London at approximately 10 p.m.

The cost including meals and gratuities will be £1 2s. 6d. per person. Applications for tickets, with cash, should be made to: The Assistant General Secretary, The Baptist Church House, 4 Southampton Row, London, W.C.1.

"Do-It-Y... Missionary

South Norwood Baptist Church, London, arranged a "Do-it-yourself" missionary exhibition to display during its annual missionary week.

The exhibition was entitled, "The Church in the Changing World" and its whole purpose was educational.

Each of ten organizations within the church was given a subject—an aspect of modern missionary enterprise—last June and members had to do all their own research and produce their own ideas. Work went on through the ensuing

Villagers Wa... are Des...

A man in a Kui village in the Kond Hills of Orissa, India, was becoming a Christian. He was ready for idols to be thrown out of his house. But he hesitated to do the job himself.

Arrangements, therefore, were made for an aged Kond churchman who had lost all fear of idols to undertake the work. The veteran arrived at the house with a basket and an axe. All the villagers gathered to watch.

The idols, clay and brass models of animals, human beings and inanimate objects, were put in the basket and carried out of the house to a rock.

Then, one by one, the idols were smashed with the axe. This was done with such comments as: "You deceiver of men, take that! . . . And that!"

That is how the Church is spreading in the Kond Hills. The believer brings the unbeliever to the Mission and helps the near-believer to overcome his terrors.

There are now ninety-two churches in the district of the Sunapanga Mission station. By the end of the year there will be one hundred.

›urself"
Exhibition

months. In one evening the whole Exhibition was erected—each organization working on the site allocated to them. The ingenuity in display and the information gathered from many and varied sources was amazing and everybody agreed that they had learned much more from having to do the work of producing their own material than was thought possible.

The Exhibition showed how the Church is adapting its overseas work to the changing needs and the rapidly changing conditions in which our "representatives" overseas now have to live and work.

Another section of the exhibition, showing the work done by B.M.S. agriculturalists, builders, and printers

:ch as Idols
:royed

Women are taking a leading part in the movement. Most of them are illiterate when they make contact with the Mission and it is difficult for them to leave their homes for training. So, an effort is being made to give special teaching to at least one woman in every village church.

Ability to read and write is increasing and there is a growing demand for literature. Stocks of the present version of the Kui New Testament are almost exhausted.

A revised version is being prepared for the next issue. The work is being undertaken by the Kui Literature Committee in consultation with the Bible Society of India and Ceylon. It is being organized by Rev. Bruce Henry, a B.M.S. missionary, of Sunapanga. A start has been made on the Gospel of St. Mark.

Pastor Joseph Naik is doing a primary translation using the Oriya and English versions. Then Pastor Naik and Mr. Henry together go through the translation comparing it with the Greek and other versions. Their work will be scrutinized by the Kui Literature Committee and eventually publication will be undertaken by the Bible Society.

Homes For Missionaries on Furlough

"Will the churches rise to this new challenge?" That was the question B.M.S. Committee members were asking after resolutions regarding new arrangements for Furlough Houses were passed.

With Miss K. M. Hasler's retirement as the Society's Hostess, it was felt necessary to re-distribute the important work that had been done by her.

In regard to the houses that have been given to the Society for the use of furlough missionaries, it has been agreed that the Furlough House Sub-committee should seek to develop more fully the help forthcoming from local church folk, especially in relation to the change over from one missionary family to another.

Many churches are already taking a keen interest in furlough houses in their areas. The Vine Baptist Church at Sevenoaks, for instance, has completely redecorated the furlough house at 27 Hillingdon Avenue, Sevenoaks, and done much to provide new furnishings. Whenever a new missionary family arrives there is a well stocked larder awaiting them.

Such forethought and kindness means a great deal to missionaries newly returned to this country.

It is particularly in welcoming missionaries, seeing that bedding is aired, something in the larder, and fires lit that the Committee hopes local church help will develop.

Closer personal links with missionaries and the work of the Society have developed in the past through this kind of service—to the benefit of the helping church, the missionaries and the B.M.S.

Will the churches rise to this new kind of challenge? Of course, they will.

"Under the Shadow of the Almighty"

The official report of the Society for 1960.

Order your copy now from the Mission House

(one shilling)

Serampore College
The Story Since 1910

By WILLIAM S. STEWART

THE Theology Department has always been numerically small, yet it is the department which is more generally known in the wider world. The early years of the century saw George Howells moved with the burning conviction that Carey had been right to set the highest possible standards of training for those who would minister in the Church in India. So, laying hold both on these historic buildings and on that University Charter which had so long lain unused, he and his colleagues in 1910 enrolled the first class for the B.D. degree course they had planned and began preparing them to graduate in 1915. Thus was born the Higher Theological Department, which now plays its part also in preparing post-graduate students for the M.Th. degree.

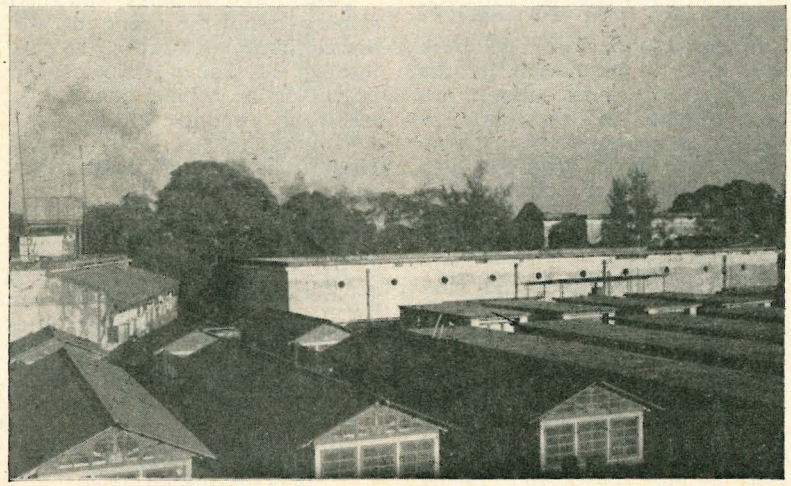
Numbers have never been large, but there has never lacked a rich variety in the Christian traditions, regions and languages represented among staff and students, always including Syrian Christians from Kerala, Telugus from Andhra and men from the hill tribes of Assam as well as many others. Some four hundred men have gone out from these halls prepared for the Christian ministry, among whom we can reckon many who have been called to high responsibility in the Church, like Mr. Welegedara, Benjamin Pradhan, an outstanding leader in the Baptist Churches, or Bishop Kulendran of the Church of South India.

A great venture in co-operation

In addition, we recall how, seeing this heritage as one which others might share, Howells piloted through the Legislature the Serampore College Act of 1918, whereby the Council was enlarged and the Senate formed, thus opening the door to a great venture of co-operation among theological institutions throughout India, and setting a standard for theological degrees, in the upholding of which we owe much to others. Today, with twenty-one affiliated institutions and applications pending from three more, the place of Serampore in Theological Education is more than ever manifest. We are thankful to God that the College has throughout played its full part, even when exiled to Chandernagore, and we trust it will fulfil this part even more worthily in the days ahead.

With the Arts-Science Department, we think first of the clearness with which Howells recognized its essential place. Here again he adhered to the judgement of the founders who, from the day the College was opened, included in its curriculum many branches of knowledge and declared that none should be excluded from it on grounds of creed. It would have been a sad loss both to the college and to the community if its door had remained closed to the young people of Serampore. So, within nine months of the start of the B.D. classes, affiliation to Calcutta University was resumed both for Arts and Science, and the Department went to work.

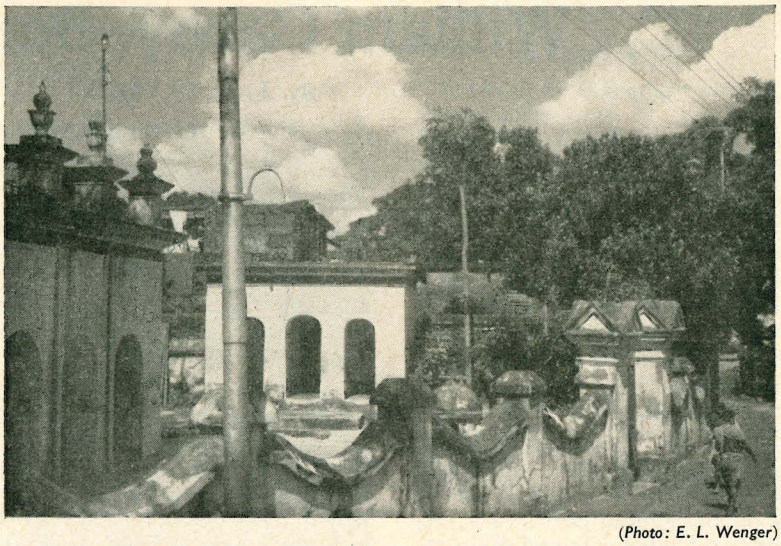
The faith behind this action has been justified, for well over three thousand students have since 1910 qualified at Intermediate level and over sixteen hundred have graduated. As the Town's College, Serampore has



(Photo: E. L Wenger)

The jute mill at Serampore seen from the roof of the old mission church

never been able to pick and choose among prospective students as colleges in Calcutta may do. It has been here for the sons of Serampore, and since 1944 for its daughters too, and even those whose school record has not been brilliant have had their opportunity here. In such circumstances to have maintained, with rare exceptions, a standard of passes well above the University average is ground for modest pride, but in addition among those who have qualified have been many whose later career has added lustre to the record of their College.



(*Photo: E. L. Wenger*)

The Moslem mosque immediately behind Serampore College

Times of Anxiety

There have been times when the authorities were anxious because the numbers were too small, and more recent times of anxiety because they were too large; and this department also had its period of exile when the College was requisitioned. In the place in which John Mack did pioneer work in the teaching of Chemistry, it is fitting that Science should have a large place. 1911 saw the construction of the single storeyed lab, 1920 saw a second storey added, and this year has seen both the Physics and the Chemistry laboratories notably extended. It is startling to realize that in 1930, the number of B.Sc. students having dropped to five, it was necessary to close that section to be reopened only in 1948, but today we complete four years of Physics Honours with a record of success of which we can be proud, and it is our lively hope that in the near future there will be Honours in Chemistry also, and that Biology will be taught on the degree level. In the development of the department, it is good that within the last decade, by the help of the Baptist Missionary Society and the Asia Christian Colleges Association, the staff has been strengthened by teachers from overseas designated for this department, two of whom are here now.

When the College was reconstituted under its own Act, its authority, in suitable circumstances, to confer degrees in all fields of knowledge was carefully conserved, and this still stands.

The College has accepted its place in the new University in the hope that its facilities and its experience may contribute to the standards which that institution will be building. Yet, who knows at what stage it may still seem right to institute some other Serampore Degree?

Such are the high lights in the story of the Departments, but the full record of these years must move one to admiration for the steadfastness of those who have maintained the College in face of formidable difficulties. The venture in 1910 was one which surely demanded large financial backing. The truth is, however, that in spite of certain substantial sums given for special projects like the building of hostel and laboratory, the general funds of the College were precariously low, and even from an early visit to the United States Howells returned empty handed. World War added to the difficulties, and the 1920s have a grim record of holding on with a most limited budget. In 1930, when Dr. Angus was starting his work as Principal, he was faced with the huge task of putting a new roof on the College for which funds were raised only by selling a valuable piece of property, King's House, when the market was at its lowest.

None reading the story can withhold his admiration for the way in which the Baptist Missionary Society continued often almost single-handed, to maintain an Institution which, from 1918, had been fully inter-denominational. Other Baptist Societies in America and Canada began to play a regular part, and in 1937 they were joined by the Church of Scotland which, firstly providing a member of staff and later also by an annual grant, became a regular supporter.

William Carey, Born 1761

By A. S. CLEMENT

V. Arrival in India

THE newly-formed missionary society had agreed to support John Thomas, and William Carey had volunteered to go with him. But there were still many difficulties to be overcome.

Mrs. Carey, who was expecting another baby, refused to accompany her husband, despite the pleadings of Fuller and Sutcliff. So it was planned that William should go with Felix his eldest child, then eight years of age, and should return in a year or two for his wife and the other two children.

The two missionaries hoped to sail for Bengal in the spring. But it was estimated that the cost of passages for them and Mrs. Thomas and Felix would amount to £550, very much more than the Society had in hand. How was the money to be raised? Carey himself was penniless: John Thomas was heavily in debt.

A momentous meeting

On the advice of the Committee, Carey gave up his school so that he could devote his time to pleading the cause. For three months he toured the country, as did Thomas and Fuller. It was on one of these tours that he met William Ward at Hull. Ward was a journalist and printer. "If the Lord bless us, we shall want a person of your business to enable us to print the Scriptures," said Carey to him. "I hope you will come after us." Six years later Ward was with Carey at Serampore.

At Bath Thomas received the gift of one penny. When he announced that he would have recorded "Bath—1d.", the good folk at Bath thought again and subscribed £22. The London ministers, with the exception of Abraham Booth, were against the project. They refused to form an auxiliary because they feared they might "commit the whole denomination".

The problem of getting in

Gaining admission to Bengal was not simple. By law no British subject could enter who had not a licence from the East India Company. That Company was not likely to grant licences to missionaries for it was their policy not to interfere with the religions of the Indian people. Unrest in India, criticism at home, and the corruption of so many of their officials all combined to make the Company more nervous. One of their directors, Charles Grant, an Evangelical Churchman and a member of the Clapham Sect, would have helped Carey. But he had lost patience and sympathy with Thomas, who had been in his service, on account of his eccentricities and his debts.

Eventually a passage for the party was secured on the *Earl of Oxford* whose captain knew Thomas and was willing to take them though they had no licences. But when the ship was about to sail certain of Thomas's creditors laid information against him and he and Carey were ordered ashore.

Carey was able not long after to write that he saw in this disappointment and frustration the goodness of God. For he was able to receive news of the safe delivery of his child, and later his wife agreed to go with him to India provided that she could take her sister with her.

It was on 13th June, 1793, that the little company boarded the Danish ship *Krön Princessa Maria* bound for the Danish settlement of Fredericksnagore, known to the British as Serampore.

During the voyage, Carey, in imitation of David Brainerd, began his Journal. What he there recorded reveals an extremely sensitive man, not at all sure of himself, often troubled by moods of depression and doubt. On the other hand it shows him to have had a tremendous vision right from the beginning. He was thinking in terms of world mission. To Andrew Fuller he wrote, "I hope the Society will go on and increase . . . Africa is but a little way from England, Madagascar but a little way further, South America, and all the numerous large islands in the Indian and Chinese seas, I hope will not be passed over".

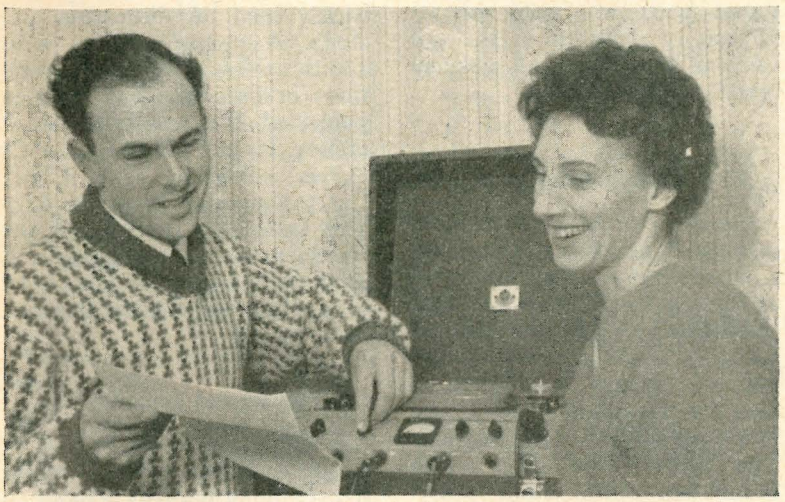
Interest in botany

He had ambitions for his sons. In his Journal he wrote, "I am very desirous that my children shall pursue the same work; and now intend to bring up one in the study of Sanskrit, and another of Persian". His own private interests are revealed in his request to Fuller to send him a Polyglot Bible, the Gospels in Malay, Curtis's *Botanical Magazine* and Sowerby's *English Botany*.

The voyage took five months. During that time Carey studied the Bengali language with Thomas as his tutor. Together they translated into that language

(*continued on page 79*)

Public Relations Officer For Ludhiana



Mr. and Mrs. Paul Wigmore

A B.M.S. missionary is to serve as the first Public Relations Officer for the Christian Medical College and Hospital, Ludhiana, India.

He is Mr. R. P. Wigmore, of Guildford Baptist Church, Surrey. He and his wife sailed for their new post in March.

Mr. and Mrs. Wigmore are dedicated Christians. They have already taken part in a considerable amount of evangelistic work in their own home church and other churches.

Mr. Wigmore has given up a well salaried post as manager of a technical publications department to serve the missionary cause in this way. He is a trained photographer with experience in film making, a journalist and, as members of the B.M.S. General Committee which farewelled him will know, has an impressive command of the English language.

His job will be to make the work of the Ludhiana Christian Medical College and Hospital as widely known as possible. At the College, Christians of differing nationalities and denominations train medical students from all over India. The purpose of Mr. Wigmore's task is to increase prayerful concern and financial support for this great interdenominational institution, in which the B.M.S. is proud to co-operate.

Carey Celebrations Exhibition

Many churches will be holding meetings this year in connection with the Bicentenary Celebrations of the birth of William Carey. As a supporting feature to these meetings the Society has prepared six illuminated pocket displays entitled "Attempt Great Things . . ."

Designed to stand on trestle tables, they each measure 8 ft. long by 3 ft. 6 ins. high. They are illuminated and simple to erect. The display when packed measures 3 ft. by 2 ft. by 4 ins. and can be sent by road or rail. Friends are asked to bear the cost of transport.

If you would like to use one of these exhibitions, together with a photographic wallstrip (8 ft. by 1 ft.), please write to the Visual Education Dept., B.M.S., 93 Gloucester Place, London, W.1, who will be pleased to reserve one for your use.

Last Protestant Missionary To Leave China

A Lutheran missionary who has spent twelve years in Communist China, five of them in prison, has returned to the United States. He is believed to be the last U.S. Protestant missionary to leave the mainland.

The Rev. Paul J. Mackensen, junior, thirty-five, served a five-year prison term for alleged espionage. After his release in March 1957, he announced his intention to remain in China. In September of that year he took a position as teacher of English at the Shanghai Institute of Foreign Languages.

The elder Mr. Mackensen said he did not know what his son's plans were when he returned to the U.S. The young missionary's decision to stay in China after his release in 1957 had led to reports that he had been brainwashed. But his father told reporters that his son "decided to stay . . . because he felt, once out, he could not get back in. He had learned to love the Chinese people and wanted to serve them."

Mr. Mackensen, junior, first went to China in 1948. When the Communists took over in 1949 he elected to continue his ministry at Tsingtao. One year later when he requested permission to leave Red China his request was refused. He was arrested in 1952.

Aid To Congo

Funds totalling about £9,000 have been contributed by churches in four countries for aid in the Congo in response to an appeal by the World Council of Churches.

The funds which will be channelled through the relief agencies of the Congo Protestant Council came from churches in Great Britain (£4,800), Canada (£3,340), New Zealand (£560), and Australia (£300).

The money was used to purchase much needed blankets, corn, manioc, dried milk, antibiotics, and soap.

Earlier, the Church World Service (of the U.S.A.) had sent medical supplies valued at about £3,000.

Books Worth Possessing

A NEW book on William Carey was essential for the celebrations of the bicentenary of his birth. The biographies by George Smith, S. Pearce Carey, and F. Deaville Walker are all out of print. The last short treatment of his life was that by Dr. Arthur Dakin written at the time of the B.M.S. Ter-jubilee celebrations. That, too, is now out of print.

A special interest attaches to *William Carey* by J. B. Middlebrook (Carey Kingsgate Press, 5s.) in that it is written by one who for nineteen years has been General Home Secretary of the Society which Carey founded. He has been out to India and Pakistan and seen those places where Carey worked for so long.

The author is always a preacher, and an excellent sermon he preaches. He describes graphically Carey's life till the time he left for India and then gives an admirable concise account of his achievements in that land of Carey's adoption.

The last part of the book sums up Carey's great contributions as preacher, translator, educationalist, social reformer, and missionary strategist, and makes an assessment of his character and personality.

This lively story, vigorously written, should introduce a new generation of Baptists to the great founder of the modern missionary movement. And those familiar with the old biographies will find the story fresh and interesting.

For children

Under the title *Young Man in a Hurry* (Carey Kingsgate Press, 4s.), Iris Clinton has written an account of Carey's life for children. This attractively produced book will hold the attention of children in the age range of 12 to 15. It will make an excellent reward book.

Carey's Enquiry

Carey's own classic, *An Enquiry into the Obligations of Christians to use means for the Conversion of the Heathens*, which was first published in 1792, has been reissued in a new facsimile edition with an entirely new introduction by Dr. Ernest A. Payne (Carey Kingsgate Press, 10s. 6d.). The Introduction gives some fascinating information about the circumstances in which the book was written and about the persons who were associated with the printing and distributing of it.

Eloquent sermons

It is a long time since our own press published a volume of sermons by a well-known Baptist preacher. There will, therefore, be a wide welcome for *Temple and Town* by J. Ithel Jones, Principal of the South Wales Baptist College (Carey Kingsgate Press, 8s. 6d.). Mr. Jones, in his ministries at Porthcawl, Bristol and London, deservedly won a high reputation as a preacher. His polished sermons revealed the eloquence and imagination of the best traditions of Welsh preaching. This new book will make fine devotional reading.

The Lord's Supper

The Statement on the Lord's Supper issued by the Baptist Union in 1951 has already been widely used for discussion and study. A revised edition, with additional material and questions for discussion, has just been published. It is mainly the work of Rev. R. L. Child. (*The Lord's Supper*, edited by R. L. Child, Carey Kingsgate Press, 3s. 6d.). This new form should give the statement new life and render it even more useful for discussion groups and preparation classes.

Hymns and hymnwriters

There is a growing interest in hymns and their writers; and interest among Baptists is likely to continue to increase as the date of the publication of the new *Baptist Hymnbook* draws near. Considering that hymns play so large a part in our worship and devotions, it is only right that they should be carefully studied. Most Christians are influenced in their theology and practice by the sentiments of the hymns they regularly sing.

A most helpful and readable book on the subject is *They Wrote Our Hymns*, by Hugh Martin (S.C.M. Press, 6s.). He deals with Isaac Watts, Philip Doddridge, the Wesleys, William Cowper, John Newton, James Montgomery, Horatius Bonar, John Mason Neale, W. W. How and John Ellerton. There is a final chapter on the contribution of women to hymnology.

Dr. Martin brings an independent judgment to bear in his criticism and his assessment of the contribution of the writers considered. His writing reflects his long experience and wide reading. He is particularly good on Watts, Doddridge and the Wesleys.

BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

Ceylon

The Baptist Church of Ceylon, membership about 2,000, is facing a number of problems at the moment. It is concerned about its evangelistic outreach, and various attempts, such as linking small churches, are being made to strengthen that.

All schools, with the exception of Carey College, have been taken over by the Government. This means that Christian witness in those schools will have to be given in new ways.

The Baptist Church is also actively engaged in Church Union discussions with other Christian bodies and soon will have to decide whether it will enter a united church or not.

Angola

In recent months our churches in Angola have been much troubled by the growth of the prophet movement. This has particularly affected the San Salvador area. It has resulted in a falling away of church membership and disciplinary action has had to be taken by the church.

But around Quibocolo the advance of the Gospel amongst the Zombo peoples continues. In 1960 there were over 680 baptisms in this area and church membership now stands at 6,666.

With the beginning of the dry season this month, missionaries and African pastors and evangelists will be starting a period of touring in the villages. School examinations will be held, church quarrels settled, and inquirers for baptism examined.

William Carey, Born 1761

(continued from page 76)

the whole of the book of Genesis. Each Sunday they conducted services, first for their own party, and later for others who became interested.

It was on 7th November, 1793, that the ship reached Balasore and Carey had his first glimpse of an Indian town. There Thomas preached for three hours in the bazaar and was heard with close attention. Four days later Carey and Thomas arrived in Calcutta. The hand of God had brought them to the principal city of the most densely populated area in the whole world.

ACKNOWLEDGEMENTS

(To 21st March, 1961)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., Birmingham, £3 4s.; "Piece", £10; Anon., towards the cost of septic tanks in mission houses, £1; Anon., £7; Anon., Edinburgh, £1.

Medical Fund: M. J. Clark, £1.

Congo Famine Relief: Anon., Manchester, 10s.; M.L.M., £5; O.A.P., £1; X.Y.Z., £1.

Legacies

The following Legacies have been gratefully received in recent months:

March		£	s.	d.
6	Mrs. O. L. Sangster	200	0	0
10	Mrs. T. M. Woolcock (Medical Fund)	807	0	6
16	J. Greaves (Medical £3,500)	7,000	0	0

MISSIONARY RECORD

Arrivals

6th March. Dr. J. R. Taylor, from Congo Republic.

11th March. Mrs. R. L. Morgan, from Delhi.

13th March. Rev. and Mrs. F. J. Raper, from Lungleh, India; Mr. and Mrs. N. A. Ellis and children; Mr. and Mrs. N. B. McVicar and son; and Miss M. Edwards, from Calcutta, India; Miss V. L. R. Pike, from Cuttack, India; Rev. and Mrs. A. A. Somerville and children, from Dacca, E. Pakistan.

16th March. Miss P. Gilbert, from San Salvador, Angola.

Departures

11th March. Mr. and Mrs. R. P. Wigmore and son, for Ludhiana.

Birth

16th March. In London, to Dr. and Mrs. E. H. Wyatt, of Yakusu, Congo Republic, a son, Stephen George.

Readers will be interested to know that Dr. Norman Taylor of the Dorking Baptist Church, left England on 13th March for work with the Congo Protestant Relief Agency, somewhere in the Congo.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic Wesphone London. Chairman: Rev. H. H. Rowley, D.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
General Secretaries: Rev. J. B. Middlebrook, M.A. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
Contributions and donations should be sent to the General Home Secretary at 93 Gloucester Place.

A selection of books suitable for children's addresses

SURE AND STEADFAST
J. R. Edwards **5s. net**
Thirty-four interesting talks on a variety of subjects.

WANTED—A LEADER
Leonard Woodley **3s. 6d.** *net*
An attractively written book of talks to boys and girls.

THE WHISPERING GALLERY
Sidney H. Price **5s.** *net*
Good material for presenting the Gospel to children.

A STORE OF ENTERPRISE
Sidney H. Price **3s.** *net*
Fifty-two addresses with appropriate Scripture texts.

For further selection of books suitable for group discussion and study please ask for our catalogue.

To set you thinking and talking

CONGO CLOSE-UPS
Malvina J. Shields **1s. 6d.** *net*
A booklet to read and then ask yourself whether your faith could triumph over such poverty, disease, suffering and persecution. A story of six women deacons of the San Salvador Church, Angola.

THREE GENERATIONS
Joan Harding **4s. 6d.** *net*
Addresses to women—helpful ideas for those who lead.

SO YOU HAVE LEFT SCHOOL
R. E. Cooper **1s.** *net*
Are you worried about your lad? Parents get anxious when the young people start out in life. This book, a talk to boys, deals with many problems they will face. Just the book for school-leavers.

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6, Southampton Row, London, W.C.1.

MUSIC, SACRED AND PROFANE

ERIK ROUTLEY

"Dr. Erik Routley, who writes as a Congregationalist who is both theologian and musician, both organist and journalist, is a new phenomenon. He addresses himself to the problem of bad music in church worship and does not mince his words of reproof. This small collection of essays revolves round this central theme. It consists of twelve articles, which are really sermons, contributed to *The Choir*, and twelve slighter pieces contributed as regular music articles to *The British Weekly*, fortified by three longer addresses, of which 'The Puritans and Music' explain historically the anomaly of bad Nonconformist church music, and the other two were delivered respectively before Anglican and Roman Catholic audiences.

"This wider allocution, combined with his denominational loyalty, establishes the breadth of his mind and the depth of his understanding, which inform even the more parochial essays. While Free Churchmen will naturally be most at home with them other readers will find the point of view from which the universal and sempiternal problem of quality in church music is surveyed at once characteristic and instructive."—*Times Literary Supplement*

12s. 6d. net

INDEPENDENT PRESS LTD
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JUNE 1961

PRICE SIXPENC

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

The ministers of the Jamaica Baptist Union in the doorway of the East Queen Street Church, Kingston

Under the Shadow of the Almighty

SHELTER and protection from storm and disaster—that is the idea associated with the title of the new annual report of the B.M.S. Certainly the period under review was momentous for the Society.

There were storms. They swept through East Pakistan and Assam causing widespread destruction to property and crops. There were highly significant political upheavals. In Brazil the thirty-year-old régime of Kubitchek came to an end and that of Jânio Quadros began. The Government of Ceylon, pursuing its policy of unifying the educational system, took over all Grade III schools, and so brought to an end a period of missionary activity in that realm.

The most catastrophic change was that which came in Congo after the former Belgian Congo became independent. Political chaos, economic collapse, nationalism and racialism, tribalism, frustration and disillusionment all had their effect on the work and witness of the Congolese churches.

Difficulties in Angola

There were difficulties in Angola, too, and the situation there has steadily deteriorated as the African people grow more restive under colonial rule and the colonial power demonstrates by force and cruelty its determination to hold on. A month before the report was presented at the Annual Members' Meeting it was known that the Portuguese teachers serving with the B.M.S. had been withdrawn to Luanda for safety. Later, apart from Senhor Avelino Ferreira, they were repatriated to Portugal.

Our missionaries stayed at their posts, save that mothers with young children from the San Salvador area went to the capital at Luanda for safety, and for a time the Training Institute at Calambata had to close. Then it became necessary for the Bembe station to be evacuated.

Yet through all this storm and change our missionaries have been kept safe. There has been no casualty. Not one has been harmed. This is a cause for profound thanksgiving to God.

Causes for Thanksgiving

There are other causes, too, as the report makes apparent. Most of our Congo stations have continued steadily with their work, little interrupted by the troubles. The temporary withdrawal of missionaries from a number of stations last July proved to be an opportunity for the Africans to demonstrate, by the way they carried on, their loyalty and ability. Despite all the confusion there were 6,517 believers baptized in Congo, 2,000 more than in the previous year. The statistics for baptisms from the other fields are most encouraging. They are:

India: 2,548; East Pakistan: 142; Ceylon: 64; Angola: 854; Trinidad: 54; Brazil: 33.

The total for the year was 10,212.

At home there has been a steady stream of inquirers about service overseas and of candidates for missionary service.

Let it be understood that the report is of the B.M.S. only, or rather of those churches associated with the Society. What it describes must be seen against the large background of the achievements of other societies and churches throughout the world.

Our own society has continued to play its part in many co-operative enterprises. At home the representatives have served on the committees of the Conference of British Missionary Societies (J. B. Middlebrook as Chairman of its Standing Committee) and other inter-denominational bodies. Overseas the Society has shared in the activities of such organizations as the National Christian Councils of India, Pakistan, and Ceylon, the Congo Protestant Council, and the Council on Christian Literature for Overseas Chinese. Its missionaries have been on the staff of such institutions as Serampore College, the Medical Colleges at Vellore and Ludhiana, the school at Mussoorie, and the Training Institutes at Kimpese and Calambata.

In this issue of the *Missionary Herald* we attempt to draw attention to the main features of the report and to summarize its contents. We hope that the brief reviews of the work on various fields will encourage our readers to study the report itself. It can be obtained from the Mission House at one shilling a copy (1s. 4d. post free).

THERE IS A NEED

for generous giving now. The last financial year closed with an excess of expenditure over income of

£25,992 3s. 2d.

In the current year this amount has to be raised in addition to the agreed budget figure of

£373,609.

PLAN YOUR GIVING NOW

A New Spirit is Stirring in India

THE urgent desire for greater evangelistic effort and better pastoral care for the Baptist Churches of Northern India was apparent at the first United Conference of those churches which was held in the last month of 1960. The recommendations made at that conference indicate something of the new spirit that is stirring the Baptist churches of India.

The effects of the spontaneous evangelistic movements in Orissa and the evangelistic spirit of the Baptist Church of Mizo are thus being communicated to areas where church life has long presented a grim picture of quarrels, and where for too long church members have shown little zeal for the extension of Christ's Kingdom.

Renewed evidences of the Holy Spirit's work

Missionaries recently home from North India, where the area worked under the auspices of the Baptist Union of North India has been for many years the scene of divided and unenterprising churches, have told of the gradual change in church life and the renewed evidences of the working of God's Holy Spirit.

Bhiwani, where for many years there have been no conversions from outside the Christian community, joyfully reports on the witness of one young man from the *dhanak* (weaver) caste, who even though beaten for his newfound faith, did not waver but was baptized. A group of fifteen other young men influenced by his example are in an inquirers' class.

From Delhi, for too long the city of a heart-breaking church situation, comes news of an Evangelistic Campaign Committee and evangelistic meetings held at many places within the city and outlying colonies (suburbs).

The members of "the church on the roof" at Bagichi will soon have to move for the government is demolishing the slum in which they live and will move them to new quarters eight miles away.

Golden Jubilee Celebrations

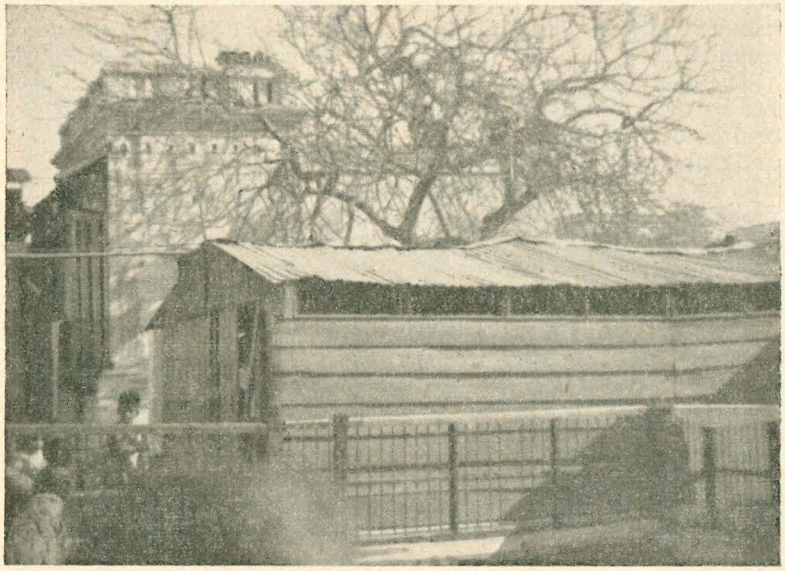
In Palwal, during 1960, the Christians celebrated the Golden Jubilee of their church. The Christian General Hospital has continued busy and co-operated with the government in drives against smallpox, cholera, malaria and tuberculosis. It is also a base hospital for government health centres.

This year there has been a new development in the B.U.N.I. area in that Rev. R. F. and Mrs. Bottoms have been stationed at Monghyr in Bihar with the intention of opening new work among the Santal peoples. These are the same tribal group as those who have responded to the Gospel in the area around Balurghat in West Bengal. During the course of the year two new churches have been opened in that district.

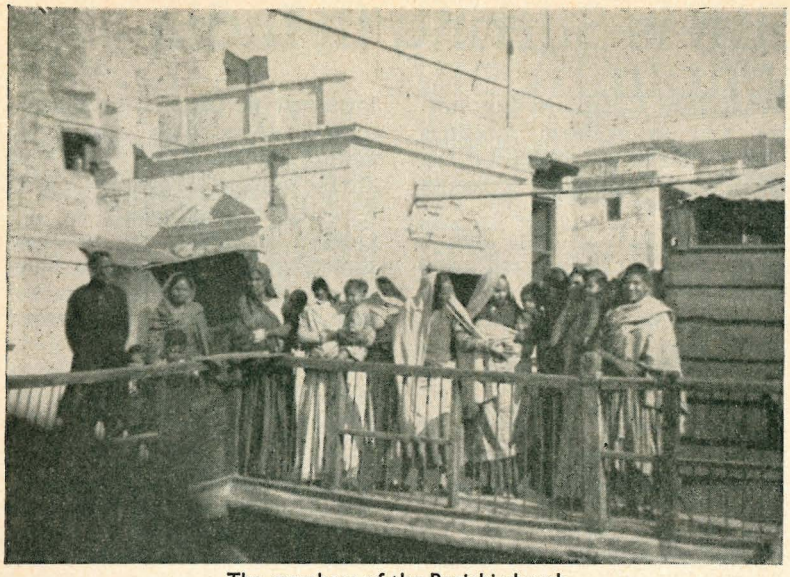
It is hoped that a new Telugu-speaking Church will soon be formed at Tribeni in Calcutta. Tribeni is a meeting place of three rivers and as such holy to the Hindus and therefore a strategic centre for Christian witness.

Also from Calcutta comes encouraging news from the Baptist Mission Press where a great volume of work has been done and is being done for the Bible Society, the Tract Society and the Scripture Gift Mission. The amount of Christian literature distributed has more than doubled in the past year.

To the south of Calcutta lies the most exciting of the B.M.S.



"The Church on the Roof" at Bagichi, Delhi



The members of the Bagichi church

India fields—the State of Orissa. Under the auspices of the Utkal Christian Church Central Council a most interesting piece of evangelistic work has been started in Western Ganjam and South Phulbani. Teams of evangelists have gone to labour among the Oriyas, Saoras and Konds of that area, and many baptisms, followed by the establishment of new churches, have resulted.

The Cuttack District Union has its own mission field in the centres of Machkutta, Khamar and Sabalbhanga. The Cuttack Church in five years has raised money to purchase land in the first two, and build a pastor's house in Machkutta. There are a number of inquirers.

Sunday schools are not neglected in the Cuttack district. There are nearly a thousand scholars and ninety teachers.

The Stewart School at Bhubaneswar, the new capital of Orissa, has been opened and the Science College in Cuttack continues to maintain a fine record.

Progress in the Kond Hills is shown by statistics which indicate an increasing number of churches, church members and workers. Baptisms were more than doubled last year.

The Moorshead Memorial Hospital at Udayagiri celebrated its 21st birthday during the year and opened a new ward for eye patients to be known as the J. N. Tennent ward. For the first time a Kond girl has been appointed as Junior Sister. The Christian witness of the hospital is well maintained.

Adult literacy

Emphasis has been placed in West Utkal on the training of leaders and adult literacy. Much touring has been done by the small missionary staff in an increasingly fruitful area.

The Agricultural Centre at Diptipur has revealed more and more the need and possibilities of this kind of missionary work.

The South Mizo District, formerly known as the Lushai Hills, in the north-eastern corner of India, has once again told of increasing efforts towards complete independence from the mission. Again the help asked of the B.M.S. towards the integrated budget of 1961 has been reduced.

This has only been made possible by people who, in spite of famine and a third of recent crops destroyed by a cyclone, have given sacrificially.

New schools opened

This sacrificial giving has also made it possible for the Mizo Church to increase the number of schools opened in their mission field among the Chakmas and Tripuras.

Work on the revision of the Bible has continued. Plans for the establishment of a church high school have matured and the first classes were started at the beginning of this year.

The hospital has been exceptionally busy—with more illness and disease because of malnutrition caused by the famine.

In all the manifold aspects of its work the Mizo Church is setting an example to the Baptist Churches of India.

Throughout northern India there can be no doubt that the Spirit of God is moving the churches towards greater efforts for His Kingdom. Of a necessity, much of their labour has had to be ignored in a summary of this nature. But we give the glory to God that in the past year the Church in northern India has grown in maturity and in numbers, there being over two thousand, five hundred baptisms.

Yet let there also be no doubt that the Baptist churches of northern India still need our continuing and prayerful support for "*the harvest truly is plenteous, but the labourers are few*" (Luke 10, v. 2).

Storm and Floods in East Pakistan

DEVASTATING cyclones swept through parts of East Pakistan last year and did considerable damage to our chain of stations in the Chittagong Hill Tracts—Chittagong, Chandraghona and Rangamati. A Christian village in the Barisal area was completely flattened; all but three out of the sixty-five houses being either badly damaged or completely destroyed.

We give thanks to God that none of our missionaries or Pakistani Christians were seriously injured.

The Bakarganj-Faridpur District Union is the largest in East Pakistan—the Baptist community numbering over seven thousand, and organized into sixty churches. The small church at Indurkani, where its few members were all in distress because of poor crops, gave sacrificially in rice and money for the B.M.S. deficit.

The work slowed down

Extensive training has been carried out in the area as it has in Santi Kutir, where loss of workers has slowed down the work a little. Miss Jean Bell found that most of her touring money had to be spent on repairs to the boat, but, in faith, she continued her tours, which were made possible by gifts from the churches she visited. These included gifts of food for feeding the boatmen and herself, as well as gifts of money for the boatmen's wages.

The school at Dinajpur, now a Junior High School, has an increased number of scholars, most of whom are non-Christians, and is struggling to maintain its Christian character.

In Rangpur a new road is being constructed which will greatly help village work. There have been twenty baptisms and a reading room opened in one village has stimulated questions from non-Christians.

Narayanganj Mission House has been re-occupied after fifteen years and the missionary has the difficult task of taking up the work in this district where there are eleven churches.

Khulna is growing in importance and is now the second industrial town of East Pakistan, with a growing population. The Agricultural Centre continues to prosper.

This year the water at Rangamati reaches its full height for the hydro-electric project. The government will thus be able to finalize its plans for the rehabilitation of people affected. Already new "estates" and small industries are springing up. The new population pattern is a challenge to the churches. Full educational use is being made of available literature, and training courses and summer schools are beginning to attract the hill people.

The school at Rangamati is making its plans for a move to Chandraghona.

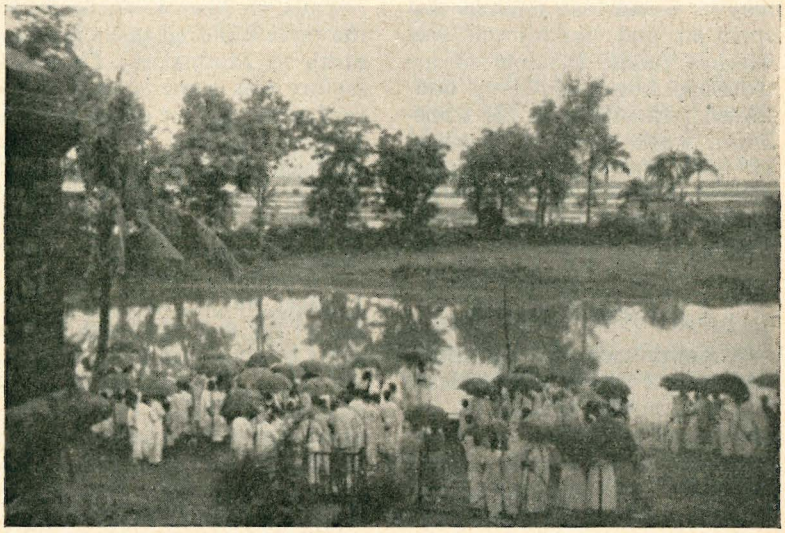
A flow of candidates for baptism

Evangelism in the Chandraghona area has resulted in a flow of candidates for baptism from the Leper Colony—which, incidentally, was flattened by the cyclone, but is being repaired through gifts from the Mission to Lepers.

There have also been new contacts with villages.

During the year the hospital has been very short staffed, but Dr. and Mrs. M. W. Flowers have now arrived. The hospital has continued as busy as ever.

Throughout East Pakistan last year there were 142 baptisms and the Church membership now stands at 4,765. That church is still a weak church badly needing leadership, but yet is one of the few churches throughout the world which is established in a Muslim State, and faced with a considerable challenge because of its position.



Prayers before a baptismal service at Barisal, East Pakistan

William Carey, Born 1761

By A. S. CLEMENT

VI. From Mudnabati to Serampore

WILLIAM CAREY and John Thomas, having arrived at Calcutta, had to decide where they would settle. After three weeks in the city they realized that there would be no opening there for them for missionary work, so they moved to Bandel, a Portuguese settlement some thirty miles away. Here the people were mainly Roman Catholics and Moslems, though many Hindus lived in the vicinity.

Carey determined to make contact with these Hindus and, therefore, accepted an offer of free accommodation in a bungalow at Maniktulla. Thomas returned to Calcutta where there was ample scope for him to practise as a physician.

Later that year Carey discovered that it was possible to secure land in the jungle at or near Deharta for three years rent free. Requiring capital, he sent to Thomas for help. To his dismay he found that Thomas had spent all, and, like himself, was without funds. In spite of his troubles, however, Carey continued patiently with his translation work. On 21st January, 1794, he wrote home: "We are determined to begin correcting the translation of Genesis tomorrow."

A providential meeting

A month later, with his family, and guided by his pundit, Ram Basu, he moved to Deharta. At a moment of great need, when they found themselves utterly destitute, their provisions exhausted and their strength and will weak, they suddenly saw an Englishman walking along the bank of the river, gun in hand, out for a morning's sport. It was Charles Short who generously invited the whole party to his house and cared for them.

Carey found a piece of land in a pleasant situation, with fine soil, and there built a small house. But he did not occupy it long. News came from John Thomas that a friend of his, George Udny, needed managers for two indigo factories he was establishing north of Malda, and had offered the posts to Carey and Thomas. The salary would be £250 per annum with the prospect of a share in the profits. This must have seemed wealth indeed to the impoverished Carey who began to have visions of his being able to further the interests of the mission by contributions from his own earnings.

A 300-mile journey

Thus, in May 1794, he made the three hundred miles journey north to Mudnabati. Thomas's factory was some seventy miles further north. One of the reasons which made them decide to take up such employment was that they realized that it would be possible in the factories to find work and shelter for Indians who lost caste by becoming Christians.

Carey was to remain at Mudnabati for over six years. These years brought him much sorrow. His wife, who had never been well since leaving England, became completely deranged. His eldest son had a serious illness, and his youngest son, Peter, died. He himself suffered intermittently from attacks of fever.

But he was by no means idle. In addition to his duties as manager of the factory he was able to tour round the villages preaching. A letter dated 6th January, 1795, tells of visits to five villages where all the inhabitants came out to hear him. He had discovered about twenty Europeans who were friendly and seemed willing to come together for worship. An attempt had been made to start a school, but it was not at all easy to get parents regularly to send their children or allow them long to remain.

A later letter describes his journeys in a district about twenty miles square visiting in rotation some two hundred villages. He wrote: "My manner of travelling is with two small boats: one serves me to live in, and the other for cooking my food. I carry all my furniture and food with me from place to place: namely, a chair, a table, a bed, and a lamp. I walk from village to village, but repair to my boat for lodging and eating."

On 24th September, 1796, he was joined by John Fountain, a member of the Eagle Street Church, London. In a letter home Fountain described the meeting: "When I entered his pundit stood by him, teaching him Sanscrit. He labours in the translation of the Scriptures, and has nearly finished the New Testament, being somewhere about the middle of Revelation."

The next year was quite an eventful one. In the early part of it Carey and Thomas went into the state of Bhutan where they were courteously and honorably received. They were able to preach the Gospel in many vil-

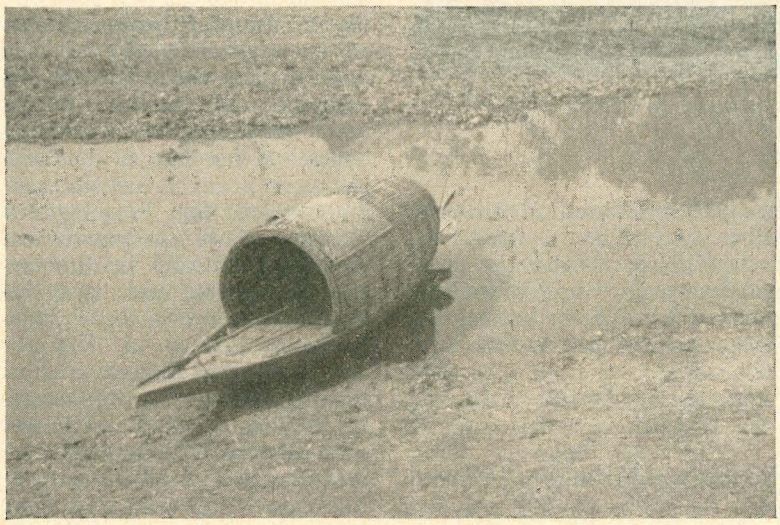
lages where never before the name of Christ had been heard.

The school at Mudnabati was making good progress. At Dinajpur Ignatius Fernandez, a native of Macao, China, of Portuguese extraction, built a brick place of worship which Carey opened. Fernandez, who had been twenty-two years in India, had been educated for the Roman Catholic priesthood, but had been shocked by the worship of images in popular Catholicism. He was to prove to be a good and generous friend to the missionaries, and a valued fellow worker. Carey, Thomas and Fountain agreed to supply the new chapel with preachers each month.

So well had the work of translating the Bible into Bengali proceeded that the Home Committee resolved in April of that year to send paper from England for an edition of the New Testament. In October, Carey was able to report that he had completed the Pentateuch, Psalms, Isaiah, Jeremiah, part of Ezekiel and the whole of the New Testament. The next month he wrote: "The whole of the Bible may be looked upon as finished. Brother Fountain has begun to translate from Joshua onwards; and though his translation will necessarily require a scrutinous revisal and re-revisal, and liberal use of the pruning-knife, yet it will much forward the work".

In 1798 Carey heard of an old wooden printing press for sale in Calcutta. Mr. George Udny donated the purchase price of £40. When it arrived at Mudnabati crowds of people flocked to see it. When they heard Carey enthusiastically speak of its wonderful possibilities they said, "It is a *bilaiti dhourga*", that is, an English idol!

Two years before Carey had written to Andrew Fuller: "If a serious printer could be found, who was willing to engage in the Mission, he would be a great blessing to us in superintending the work, for the natives would do the laborious part. Such a printer I knew at Derby, before I left England." This printer, now minister of the George Street Church, Hull, after training at Ewood Hall under John Fawcett, volunteered and was accepted just a month after the press arrived at Mudnabati. He was William Ward.



(Photo: Jean Pullin)

A typical boat used by fishermen in Bengal

Reinforcements from England

About the same time there were offers of service from three others: Daniel Brunsdon, William Grant and Joshua Marshman, all members of the Broadmead Church, Bristol. Marshman was a master of the Broadmead charity school and had attended day classes at the Bristol Academy under John Ryland, learning there Greek, Latin and Hebrew.

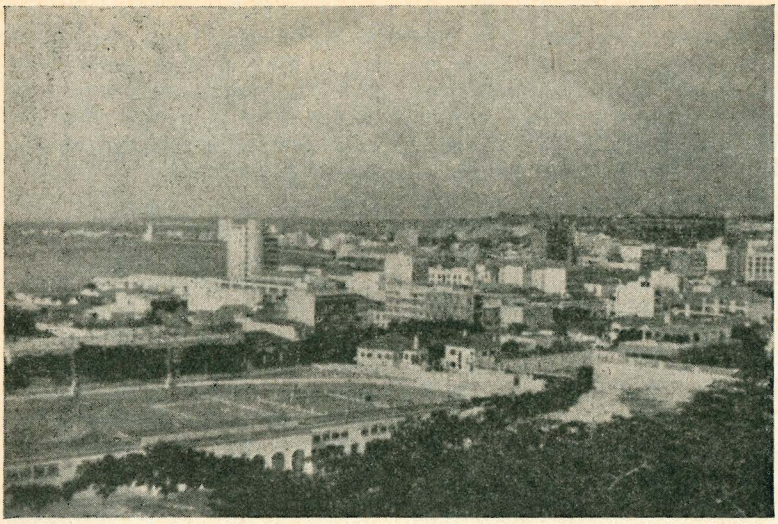
These four new missionaries were valedicted on 10th May, 1799, at the Prescot Street Church, London, the address being given by Abraham Booth. They arrived in India the following October and settled at Serampore, a village on the Hooghli, some fifteen miles from Calcutta, "A beautiful little town, and esteemed the most healthy spot in all India," wrote Grant.

On the last day of that same month Grant died of fever. Ward and Fountain went up to Mudnabati to consult with Carey. It was agreed that he should join the others at Serampore, a Danish settlement, where they would be free to work as missionaries.

So it came about that on 10th January, 1800, Carey arrived at Serampore for his main work. He was presented to the Governor and kindly received. From the Governor's nephew they purchased, for £800, a large house which would accommodate them all with their families.

(To be continued)

A Year of
in A



(Photo: W. D. Grenfell)

Luanda, capital of Angola

THE Republic of Congo has been so constantly in the news during the last nine months that there is no need here to write at length about the general political situation. Suffice it to say that all our work there has been affected in varying degree by the following consequences: (1) The absence of any government with authority over the whole Republic. (2) The break down of law and order and the irresponsible actions of many soldiers and police. (3) The rapid deterioration in the economy of the state, and especially in those provinces like the Equatorial and Oriental, which depended so much on sharing in the wealth of provinces like the Katanga and the Kasai. (4) Inter-tribal rivalries, hatreds, and strife. (5) The suspicion, sometimes hatred, of the white man which has been a by-product of African nationalism, fostered by political propaganda. The work of such propagandists has been made easier by the return of the Belgians, especially in the Katanga and the presence of white mercenary officers in armies involved in conflicts between provinces or tribes. (6) The shortage of certain items of food like meat and flour and of essential medical supplies through the breakdown of communications and through blockades.

Returning missionaries welcomed

Though in July it became necessary for missionaries to withdraw for a time from certain of our stations in the Upper and Lower River Regions it was not long before all returned, apart from mothers with young children and a few single women from bush stations. Those who returned were greatly cheered by the way African Christians welcomed them and also by the way those Africans had carried on in their absence.

It was obvious that there would need to be thought and action on the question of relations between the churches and the Mission in the new situation. Conferences were held in the three regions and schemes evolved for continuing the process of integration of church and mission and devolving upon Africans authority and responsibility.

Two needs quickly revealed were an improved system of education to provide future leaders, professional people, and technicians for the new state and the provision of doctors to man the hospitals and health service.

At Wathen and at Bolobo new secondary schools were begun, each providing a three-year course. A number of our missionaries spent a considerable amount of time teaching the Christian faith in government schools (especially at Stanleyville, Thysville and Léopoldville). The work of the Teacher Training College at Kimpese was interrupted for only a short time by the troubles. By December a member of the staff was able to write: "Conditions here are more than back to normal. They are better than they were prior to Independence". At Yalemba there was a longer break, but the work of training teachers is now proceeding steadily, though there are fewer students in training as evangelists.

The need for doctors

When Independence came to Congo there was not one qualified Congolese doctor, and most of the state-employed European doctors left the country. Our own Dr. D. H. Wilson played a leading part in the organization of the Protestant Relief Agency through which additional doctors have been obtained and medical

Tragedies frica

supplies secured. Our hospitals at Pimu and Bolobo carried on with their work uninterrupted, though at both places, and at Bolobo especially, the general unrest added to the strains on the staff. Yakusu hospital was for two months without any doctor, but the trained Congolese assistants gave sterling service both in the hospital and at the Yalisombo leper camp.

In all the chaos of the past months the work of the churches has gone on. The gospel has been preached, believers have been baptized (2,000 more than in the previous year), the members of the churches have been instructed and encouraged. What has impressed several of our missionaries most of all has been the way in which so many ordinary humble members of the churches have come triumphantly through a time of great testing, maintaining their loyalty to our Lord Jesus Christ and to His work.

The students and their wives at the Calambata training school, Angola

Unrest in Angola

The political situation in the new Republic of Congo was bound to cause unrest in Angola, especially near the borders of the two states. The people who occupy the northern part of Angola belong to the Bakongo tribe as do those in the Lower River region of the Republic. It was only to be expected that there would be attempts to bring them liberty from colonial rule.

For a number of years now folk in Angola who were finding conditions there intolerable for either economic or political reasons have been slipping across the border. No doubt many of them have been returning to help their fellow tribes-people.

Since the Annual Report was printed there has been ominous news of attacks by Africans on Europeans and of reprisal raids in the districts about San Salvador, Quibocolo and Bembe. What were the consequences in suffering for members of our churches there was not known when this article was written.

In the San Salvador district during the year there was a resurgence of superstition and witchcraft. Christians had to face hostility from their pagan neighbours. The number of church members decreased, but seventy-three believers were baptized. The unsettled conditions had a serious effect on school attendance and many people did not stay to sit their examinations. A number of rural schools had to close.

Conditions were much more favourable at Quibocolo where the church membership figure has now risen to 6,666, of whom 5,000 are women. There were 687 baptisms during the year. The educational work continued satisfactorily and hopes were raised concerning the possibility of building the new and much-needed hospital.

Signs of growth

At Bembe there was no striking progress but signs of growth, especially in knowledge and understanding of Christ, were not lacking. There was an increase of sixty-one members, but the number of inquirers declined. Unfortunately many of the villages in the district are without trained leaders because of the shortage of teacher-evangelists. Latterly educational work became difficult for the same reasons as in the San Salvador district.

At the Calambata Institute three students completed their courses last June and received their diplomas. They went to serve, one at Quimpondo and two at Quibocolo. For the rest of the year there were only seven families remaining.

Evangelism and Education in Ceylon

IN 1960 two General Elections were held in Ceylon. That in July resulted in a decisive victory for the left-wing, socialist Sri Lanka Freedom Party, with the widow of the assassinated Prime Minister, Mrs. Bandaranaike, as the new Premier. Ceylon thus has the only woman Prime Minister in the world.

One of the first acts of the new government, which has strong support throughout the country, was to take over all Grade III Assisted Schools. With the exception of Carey College, which is a private school, this has affected all our mission schools and hostels.

The new government is also planning a rapid "Ceylonization" of all posts within the country, so that business and professional posts shall wherever possible be held by Ceylonese nationals.

Under the same plan there has been some tightening up of the regulations affecting the issue of entry permits to missionaries, but so far no missionary has been refused a permit.

Increasing interest in Christianity

Yet in spite of the strong Buddhist atmosphere of the island there is an increasing interest in Christianity. Correspondence courses attract many non-Christians and advertisements inserted by the Bible Society in national newspapers (just a passage of Scripture with an address for further information) bring many inquiries. But actual conversions are still few . . . as all denominations working in the island find.

There were sixty-four baptisms in the Baptist Churches of Ceylon in 1960 and their membership now stands at 1,748.

The full effects of the take-over of the schools will not be felt for some time, but it may well be that the challenge of this situation and the "testing" of the Christian teachers who will have to work in state-owned schools will eventually have a positive effect on the evangelistic witness of the Church.

It is the intention of the government that all children shall be taught their own religion in all schools. While therefore our influence on non-Christians will be less, there will be opportunities of giving Scripture teaching in schools which were not previously under Christian management.

The National Christian Council of Ceylon is working on a syllabus to be used in all schools. Sunday school work will now take on a new significance and attempts are being made to effect improvements in it.

Evangelistic work in the Ratnapura and Kekirawa areas under the leadership of Revs. Colin Grant and Glyndwr V. Prosser has been encouraging.

In the Ratnapura area the evangelistic work on the estates has continued, mostly among the Tamils, but on a few occasions Mr. Grant has been out with members of the Sinhalese church and has held open air-meetings and sold gospels and tracts. In the Tamil work emphasis has been laid on visiting homes and children's meetings. There has been no opposition to this work, but when the claims of our Lord are pressed, the reply comes "Our family have always been Hindus; my mother, my father, my brothers are Hindus. To forsake Hinduism and embrace

(*continued on page 93*)

The Rev. Colin Grant conducting a Sunday School Anniversary Service at Ratnapura

A Significant Conference

THE Baptist Churches of Northern India are urgently concerned to deepen their own spiritual life and improve their evangelistic witness. A Conference of the Baptist Churches of Northern India was held at Cuttack, Orissa, towards the end of last year. To this conference came delegates from the Church bodies which the B.M.S. helped to found and in whose work the B.M.S. now co-operates. The Minutes of those meetings have now been received by B.M.S. Headquarters and indicate quite clearly that the seeds for a possible revival in the Indian Baptist Churches have been sown.

Vital topics such as "What steps can be taken to deepen the spiritual life of the churches—to make the churches more actively engaged in witnessing—Baptist Belief and Practice" were subjects of papers and keenly discussed.

A call for renewal

Sri. S. Das, Master of Serampore College, who talked on deepening the spiritual life of the churches, called for a renewal in the Indian Church of Christian living on the New Testament pattern. He emphasized that to deepen the spiritual life of the churches the leaders must experience the empowering of the Holy Spirit at the deepest level.

A B.M.S. missionary, Rev. Bruce Henry, whose work lies in a mass movement area in the Kond Hills, spoke on "Witnessing". He called for stricter discipline within the Church and proclaimed the need for revival, for without it, he said, there will be no personal concern for the spread of the Gospel.

"Baptist Belief and Practice" was the subject of a paper by Rev. E. L. Wenger, a tutor at Serampore College. Among other things, he suggested that the bane of Baptist life in India had been the misapplication of the doctrine of the priesthood of all believers and he pleaded for the recovery of respect for the pastor's office.

Important recommendations

These stimulating papers and the discussion which followed led to a number of recommendations. These included the following:

1. That monthly revival leaflets, based on the Bible, be prepared for distribution in the various vernaculars.
2. That more devotional and Bible study literature be made available.
3. That efforts be made to encourage family worship.
4. That fellowship groups for prayer, retreats and conventions for deepening the spiritual life be arranged.
5. To ensure that churches are more fully instructed in Baptist belief and practice, Rev. E. L. Wenger, along with a small committee, was requested to prepare literature on the essential points of Baptist belief, and that money be made available for its printing and distribution.

"Strengthening Church Leadership" was the subject of a paper given by Rev. R. C. Cowling, B.M.S. India Field Secretary. He called for more attention to pastoral training and the provision of an Indian Sustentation Fund whereby finance for their support could be made available. His paper and the resultant discussion led to immediate resolutions on the setting up of a North Indian Sustentation Fund.

Attention was also given to the problem of making the Indian Baptist Churches financially self-supporting. Mr. N. B. McVicar, the B.M.S. Finance Secretary for India, drew attention to the fact that only about 9 per cent of the B.M.S. allocation to India, channelled through the C.B.C.N.I., was set aside for the training of church leaders. He called for a far greater effort in this direction and also challenged the various Provincial Unions to make the support of their ministry independent of foreign resources.

Rev. C. Lal Hminga of the South Mizo Baptist Church, which is becoming increasingly self-supporting, called for the end of the "copper coin" mentality (i.e. of giving the least to God) in the Indian Church.

Rev. Paul Rigden Green, a B.M.S. missionary who works in Balurghat, Bengal, emphasized the need of Christian Stewardship.

Methods of Stewardship

These three papers led to resolutions recommending that steps should be taken to publicize methods of stewardship throughout all constituent churches.

Christian educational and medical work were also reviewed in papers by Dr. Stanley Thomas of Udayagiri and Mr. Stanley Mudd of Barisal.

It sometimes takes a long time for the decisions of conferences to filter back to the level of the ordinary church member but in this case 630 Baptist churches, with which the B.M.S. is connected, were represented by leaders and delegates actively engaged in their work.

Serving the Churches in Jamaica and Trinidad

THE B.M.S. contributes to evangelism and the building up of the churches in Jamaica by grants to the central fund of the Jamaica Baptist Union and by its support of the Calabar Theological College, Kingston, Jamaica, of which the principal and tutor are B.M.S. missionaries.

The past year in the life of this College was memorable for three main reasons:

(1) There was an encouraging increase in the number of students, sixteen being enrolled. This brought the total number of Baptist students in residence to the highest ever. Two students came from the Bahamas, and one from Costa Rica.

(2) The premises were much improved. The Ivan Parsons Memorial Hall was opened, the tutor's bungalow extended, and another bungalow improved by the addition of a veranda.

(3) A former principal, Rev. Ernest Price, with Mrs. Price, visited the College at the invitation of the Calabar Old Boys' Association. Rev. J. B. Middlebrook was also welcomed when he visited Jamaica on his way back from the Baptist World Congress at Rio.

Women in training

There are now two women students in the College, in training for the work of deaconesses.

Though the number of students in College was the highest ever, there is a long way to go before the needs of the churches are satisfied. For there are at present only fifty ministers to 250 churches.

In recent years there has been a drift away from the churches and a growing materialism—all the more need, then, for well-equipped, able leaders.

In Trinidad the Society had seven missionaries, two at Port of Spain in the north of the island, and five in the south.

The main development during the year was at Princes Town where a house was acquired for a missionary and land adjoining for a church centre. Rev. S. E. E. Payne, formerly of India, has taken up residence in the house as pastor of the Baptist Church.

A united crusade

In the Fourth Company Church there was a united evangelistic crusade which brought new life and interest. A number were converted, the spiritual life of the people was deepened, and the monthly offerings increased. Under Miss Waggott, who serves the church as deaconess, the work of the B.W.L., the G.L.B., and the Sunday schools has continued to flourish.

There were baptisms in all churches of the South East Victoria Association and another new church was formed. The ministry in the churches of the South has been strengthened by the coming forward of three men, one a retired headmaster, the others headmasters of the schools at Fifth Company and Marac. Rev. W. C. Bell gave much time to the training of preachers and the oversight of missionary schools.

The St. John's Church, Port of Spain, of which Rev. A. L. Suter is pastor, reports additions to the church membership both by transfer and baptism.

Dr. and Mrs. A. J. Whitley who arrived at Bolobo, Congo, last month. Dr. Whitley received his training at Rawdon College and Leeds University. His wife is a graduate of London University and holds a diploma in education

A scene in the packing department of the Carey Kingsgate Press, Ltd., 6 Southampton Row, W.C.1

Rapid Advance in Brazil

THE holding of the Baptist World Alliance Congress at Rio de Janeiro brought to Brazil thousands of Baptists from all parts of the world. This gave great encouragement to all evangelicals in that vast land, and to Baptists in particular. People from the areas in Paraná, where our missionaries are at work, with those missionaries themselves, came to Rio to share in the inspiration of the occasion. And it was possible for representatives of the other B.M.S. fields and of the Mission House to visit the centres in Paraná.

Thus a unique delegation of Mr. S. Adhikari (Pakistan), Rev. Benjamin Pradhan (India), Rev. W. Wickramasinghe (Ceylon), Rev. Samuel Koli (Congo Republic), Rev. J. B. Middlebrook and Rev. E. G. T. Madge were able to address meetings in the north of the province and make a real impact. At Cianorte a crowd of 300 believers gathered outside in the pouring rain to hear them!

The event of the year in Paraná was the induction of a young Brazilian, Pastor Mauro Serafim, as minister of the Cianorte church. Thus, after only three and a half years' work a self-governing, self-supporting, and self-propagating church has been founded, able to support its own pastor. There was no direct financial aid from the Society apart from a small loan to purchase the land on which the church was built.

A new mission centre was established at Umuarama. Last October a church of 165 members was organized with four preaching stations and four congregations. Two of these congregations (at Saltinho d'Oeste and Iporã) have already erected small wooden halls for worship.

Evangelism and Education in Ceylon

(*continued from page 90*)

the Bible religion is too big a step for me to take."

In the Kekirawa area work was re-opened just over a year ago when Rev. G. V. and Mrs. Prosser went there from Colombo. Consecrated persistence is necessary when those to whom the Gospel is offered can be described as "generally polite, sometimes interested, occasionally just vaguely hostile."

Rev. E. Sutton Smith is settling into his ministry at Cinnamon Gardens, Colombo, where the church has a membership of about two hundred and fifty. Two congregations use the church, one worshipping in English, the other Sinhalese.

Young people of the church have been taking an active part in following up the inquiries received after open-air meetings, for which the compound of the church is particularly suitable. The church is situated in a square into which six roads converge and large crowds have often gathered for these open-air services.

Our Youngest Missionary?

The youngest missionary in the part of East Pakistan served by the mission station at Narayanganj is only a year old.

He is Simon, the son of Mr. and Mrs. John Price.

A baby of his age might be thought a great hindrance to a missionary couple working in an extensive district including plenty of jungle.

But his parents say Simon is part of the team. They write:

"His smiles, antics and complete indifference to race, position or creed do more to break down barriers between East and West than a thousand of our halting Bengali sermons could do."

The New Vice-Chairman

A well-known London minister, Rev. A. C. Davies, B.A., B.D., has been appointed Vice-Chairman of the B.M.S. for 1961/62 with succession to the Chair for 1962/63.

Mr. Davies has served with distinction on B.M.S. Committees since 1941. For a number of years he has been Chairman of the West Indies and Brazil Sub-committee. His witty presentation of committee reports, his knowledge of constitutional procedure and his tireless advocacy of the needs of the West Indies and Brazil have gained for him a deep respect from his fellow committee members.

In 1959 he visited the West Indies in company with the Rev. E. G. T. Madge. He made a lasting impression on our West Indian brethren and together with Mr. Madge presented a most comprehensive report on the West Indian situation. He has also been deeply concerned to "integrate" into the life of our Baptist Churches West Indian immigrants in this country.

He has been writing pageants since his days as a student at Bristol Baptist College. These have usually depicted some aspect of the life of our Baptist forefathers or some part of the missionary story. Few who saw it will forget the pageant which he presented for the Jubilee Baptist World Alliance Congress at the Albert Hall in 1955.

Rev. A. C. Davies

Throughout his life he has been a keen advocate of temperance and this year is Chairman of the National United Temperance Council. His advocacy of the temperance cause has taken him to many magistrates' courts in the London area, where he has, with considerable skill, opposed applications for new licences for public houses.

Before taking up his present post as Secretary of the Temperance Council of the Christian Churches, he was pastor of the Salters' Hall Baptist Church, Canonbury. His other pastorates have also been in London.

House System Raises Enthusiasm for Missions

A missionary "house" system has made children eager to attend the Junior Sunday school at Eltham Park Baptist Church, London. The school is divided into four houses, each bearing the name of a famous missionary (Carey, Livingstone, Slessor and Grenfell).

Each house has an elected leader and secretary. These sit at four tables near the door of the school hall every Sunday afternoon for ten minutes before the commencement of school. Children who arrive early gain points for their house.

Bonus points are awarded for bringing silver paper or milk bottle tops, spectacles or used stamps for the B.M.S., or for answering questions in the Sunday school or helping in other church activities.

An attractive board indicates the number of points gained by each house during the course of the year.

The Sunday school donates the major part of its collections to the B.M.S.

The house system has raised missionary enthusiasm and interest in the school to new heights.

It is a system that could be well adapted for use in other schools.

Operation Agri

Missionary agriculturalists are now an accepted part of B.M.S. staff. The Society has four such agriculturalists serving respectively in Pakistan, India, Congo and Angola.

The work of David Stockley and his farm in Khulna, East Pakistan, are already well known to our Baptist churches. That of John Smith in Diptipur in Orissa, India, is becoming known. Alan Casebow hardly had time to settle in Congo before the crisis there overtook him. Ian Pitkethly has only just gone to Angola, but as in the case of Alan Casebow we expect great things from their work.

The Baptist Men's Movement has recognized that this new type of missionary work needs a special form of support. At its Annual Conference at Swanwick it enthusiastically adopted "Operation Agri" as the work of sending seeds and other supplies to Khulna has been called.

From now on men in our churches will have as their special responsibility the support of our agricultural projects. We know they will support these with their might and main, as they have in the past supported the general work of the B.M.S., and that their support of the whole work of the B.M.S. will not suffer because of their new interest.

Further details of what the B.M.M. hopes to do through its adoption of "Operation Agri" may be obtained from the Secretary, B.M.M., 93 Gloucester Place, London, W.1.

Carey Hall Reunion

The Annual Reunion of the Carey Hall Old Students' Association will be held from 8th to 12th July. The principal speaker will be Rev. Alan MacLeod, of Cambridge, and the Quiet Day will be led by Miss D. J. Curtis.

Registrations should be made as soon as possible with: Miss E. Pentelow, 61 Stimson Avenue, Northampton.

BACKGROUND TO PRAYER

(For use with the Prayer Calender)

This month our prayers are asked for organizations at home which help to maintain enthusiasm for the missionary cause. Let us remember all missionary workers who seek to inspire the Baptist Churches of this country with an evangelistic vision of the world-wide mission of Christ's people.

We are also requested to pray for the Mission House staff with its manifold responsibilities for work abroad and the missionary education of the churches at home. Pray that in the midst of administrative problems and daily routine all members of that staff may be conscious of the indwelling and guidance of God's Holy Spirit.

Pray too for the Society's representatives in Wales and Scotland, and missionaries and members of the Mission House staff on deputation—that in their visits to the churches they may be inspired and inspire by the communication of the challenge of the spread of Christ's Kingdom throughout the world.

A Missing Flag

Rev. A. Stuart Arnold (at the Mission House, 93 Gloucester Place, W.1.) will be glad to receive information about the present location of the flag of the Carshalton Beeches Y.P.F. It was last seen at the Summer Schools Reunion in January.

ACKNOWLEDGEMENTS

(To 3rd May, 1961)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £5; Anon., Yeovil, 15s.; H.A.L., Blaenavon, £3; M.D.C., £2; Anon., Guildford, £1; Anon., £5; Anon., £7; Anon., £1 2s. 6d.; Anon., Birmingham, £3 4s.; Anon., London, S.W.1., £1; "Rachel", £2; Anon., Huddersfield, 10s.; Anon., 7s. 6d.; Anon., London, W.C., £1 10s.; Anon., Birmingham, £3 4s.; I.H.S., £5.

Medical Fund: "An Easter Gift", for leper children, 5s.; M.S.G., £5; E.R., £5.

Women's Fund: Anon., Wincanton, 2s.; Anon., 10s.

Deficit: A Young Baptist, Braintree, £1; a member of St. Andrew's Baptist, West Bletchley, £1.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
March				
22	Miss E. S. Taylor (Medical)	54	17	0
27	Mrs. E. A. Pritchard (Medical)	20	0	0
27	F. A. Leeming	1,000	0	0
April				
11	T. G. Williams	767	12	10
14	H. G. Burrough	50	0	0
18	Mrs. E. A. Fielding	50	0	0
20	J. Greaves (Medical: £75)	150	0	0
24	Mrs. S. Needham	100	0	0
24	T. H. Callendine	2,763	5	4
26	S. James	2,250	0	0
26	G. M. Fielding	700	0	0
26	Mrs. E. S. Starr (Medical)	50	0	0
28	Miss G. E. Russell	250	0	0
May				
3	Miss G. A. Greenwood (Medical)	540	1	10

MISSIONARY RECORD

Arrivals

23rd March. Mrs. D. H. Nearn and children, from San Salvador, Angola.

6th April. Dr. J. F. Carrington, from Yakusu, Congo Republic.

15th April. Mr. J. D. Knight, from Léopoldville, Congo Republic.

20th April. Miss E. Gill and Miss V. Harrison, from San Salvador, Angola.

24th April. Miss E. Waggott, from Trinidad.

29th April. Mrs. F. J. Grenfell, from San Salvador.

Departures

5th April. Mrs. A. S. Cox and three children, to Kimpese, Congo Republic.

26th April. Dr. and Mrs. A. J. Whitley, to Bolobo, Congo Republic.

Birth

18th March. In Scotland, to Dr. and Mrs. L. Mullins, a daughter, Christine Margaret.

26th April. At Guildford, to Rev. and Mrs. I. R. Secrett, of Congo Republic, a son, David James.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic Wesphone London. Chairman: Rev. H. H. Rowley, D.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
General Secretaries: Rev. J. B. Middlebrook, M.A. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
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JULY 1961

PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

The Victoria Memorial in Calcutta

£400,000—The New Budget Figure

TO meet the Society's commitments in this present year £400,000 will be required. That is the revised estimate which follows on the decision not to have a Deficit Campaign.

The budget figure accepted last November was £373,609. The amount required to make good the deficiency on last year's account is £25,992. The exact total is, therefore, £399,601, near enough to £400,000 to make the use of the round figure in propaganda desirable.

All of the £400,000 will not have to come from the direct giving of the churches. Amounts may be expected from legacies, sales of land, contributions by missionaries to their superannuation, profits on mission presses, and so on; but altogether they will not form a large proportion of what is required.

It should be borne in mind that the budget figure in any year represents the *minimum* requirement. If it is raised, then present commitments can be met, but no more. There can be no departure from present rigid economies which are already affecting the efficiency of the Society and creating problems in regard to its properties and equipment. There can be no imaginative advance in response to God-given challenges. If the campaign for £400,000 comes to a triumphant conclusion on 31 March, 1962, it only means that the Society can keep standing still!

The present budget did depart from its predecessor in certain respects. An amount of £3,000 was included to meet the cost of travelling of missionaries evacuated from Congo. A first instalment of £2,500 of the sum promised to Serampore College in connection with the Carey Bicentenary celebrations was added. There were increases in the provision for car replacements and building and equipment, the latter restoring a cut made in the previous year. But generally, the budget followed the usual lines.

Whether or not the £400,000 is sufficient will, therefore, depend on how far adequate provision has been made. It was not known last November just what would be the cost of the evacuation of missionaries temporarily from the Republic of Congo and of other expenses connected with the upheaval there: nor was it known that there would be such a tragedy in Angola.

The terrible cyclone which struck East Pakistan in May and brought much havoc at Barisal is sure to involve the Society in additional spending.

How was it intended that the £373,609 budgeted for this year should be spent?

Here are some of the more significant items:

Allowances and grants to missionaries—£131,278; superannuation allowances — £22,909; Mission House expenses (including salaries, etc.)—£70,713; allocation for work in India—£42,726; for work in Pakistan—£16,800; for work in Ceylon—£3,687; for work in the Congo Republic and Angola—£13,961; for work in Jamaica—£1,600; for work in Trinidad—£1,450; for work in Brazil—£1,480; for buildings and equipment—£9,500; for the training of missionaries—£9,300.

An examination of these figures reveals how modest are the demands made by the Society for the vast range and variety of its overseas undertakings. The rumours one hears of vast amounts being poured out each year for work overseas by British Baptists are really wide of the mark!

Can the churches raise the £400,000? There is no doubt about that. **The sum represents much less than one-tenth of what the churches are spending on work at home.** When the amount contributed last year for the accumulated deficit is taken into account the £400,000 does not represent a very great increase.

The London churches aim to increase their giving by one-fifth. If all did the same, there would be no problem. It is not just a matter of each increasing his own giving. We must persuade many more who now give only conventional gifts or not at all, to join with us in really sacrificial giving for God's work overseas.

WILLIAM CAREY

By

J. B. MIDDLEBROOK, M.A.

The latest book on the "Father of Modern Missions" written especially for the bicentenary year of his birth by the General Home Secretary of the Society he founded and served.

5s. (*postage 5d.*)

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The New Head of the Bolobo Station

By ANGUS MACNEILL

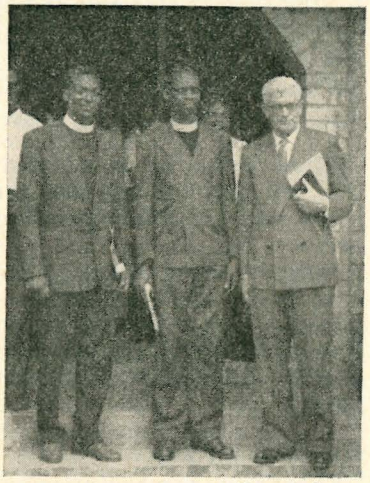
IF you know your Hawker's *Life of George Grenfell*, then you may just have heard of a Nkosi. He was a young Bas-Congo man who, sixty years ago, came up river to Bolobo as a houseboy and later branched out as a successful itinerant evangelist. Tragedy overtook him, however, and he was drowned in a canoe accident, with his body drifting down river until it was washed ashore and buried at the village of Bombenda. Grenfell, visiting the spot in April 1904, noted that the villagers had erected a white cross above the grave.

In December 1960, some of us stood around a new white cross in the same village of Bombenda, to take part in a memorial service to the drowned teacher. Present at the service was another Nkosi, carrying on the work of his name-sake, but in a way that would have been unbelievable fifty years ago. This Nkosi, is Pastor Nkosi, the new Head of the Station at Bolobo.

A member of the royal family

He is a tallish and slim man with a natural dignity and ease in the presence of others. He happens to be a member of the BaBoma royal family. At forty, he is just reaching the years of real authority and manhood in African eyes and his work is the leadership and supervision of the church in our district. He is, if you like, one of the new race of Christian leaders in Congo. What sort of man is he then?

His life started in an unpretentious enough manner in an African village. He had very little schooling, a good deal of illness and then work with some Portuguese traders. But God often plays havoc with our own plans and Pastor Nkosi, having heard the Call of God, began the unlikely task of preparing himself



(*Photo: L. Collis*)

Pastor Nkosi (*centre*) with Pastor Mompoko of Ntondo and Rev. H. J. Casebow after the ordination service at Bolobo

for the Christian ministry. Since you do not make up for a lost education in a day or a week, this meant hard work and study in his spare time. Eventually he reached Kimpese, where he spent five years in training. It was these years of preparation that taught him patience and perseverance.

Sitting in the packed church at Bolobo last November, I watched him being inducted to the new post of Head of the Station. He shouldered his responsibility sensibly, not lightly nor as the achievement of any personal ambition, but as a work to be done for God. There is no sign of irresponsibility there. In February of this year I watched him again, this time witnessing to his faith in Christ and answering the questions at his Ordination Service. It must have been clear to the crowd present that he meant what he said and that his faith was something real.

Two revealing incidents

The other Sunday I had the good fortune to accompany Pastor Nkosi out into the district to the opening of a new village church. Two simple, but for me revealing incidents, stick in my memory. Standing round our truck in a village, I saw him speaking to and singing with a little girl and I noted this down mentally as in sharp contrast to the self-important and rather pompous bearing sometimes found in officialdom. His position is not one of domination but of humility and service.

The other occasion was at a village where a man had died the previous night. We gathered round the door of the widow's hut, speaking to the woman as she stood bowed a little and holding on to the low, overhanging eaves of the grass roof. In the gloom of the hut I could faintly make out the forms of the woman mourners, and to our left the men were sitting round a tree. It was late afternoon with the sun going down and there was an impressive quietness and stillness as Pastor Nkosi led in prayer. Here was a pastor with the spiritual need of his people at heart, bearing witness to our hope in Christ.

It is this picture of a Christian leader in Congo that I would leave with you.

All Africa Consultation Studies Churches' Role in Towns

AN ALL Africa Christian organization is needed to co-ordinate, support, and make known the work of the Churches in the continent, reports the All Africa Urban Church Consultation which met recently in Limuru Conference Centre, Kenya.

It was argued that such an organization could provide consultations and specialists to meet particular challenges to the Church. It could give perspective and focus to the entire ministry of the work of Christ in Africa. And it could be a rallying point for still greater Christian activity.

Nine laymen and 24 pastors from 14 African nations and 14 denominational groups took part in the consultation, chaired by Dr. D. G. S. M'Timkulu, general secretary of the All Africa Christian Conference.

It was agreed that Africa needs a number of ecumenical centres. It was strongly felt that West Africa now needs a centre for study, research, consultations and conferences similar to the Mindola Centre in Rhodesia. Programmes of Christian lay training and refresher courses for the clergy would help to put such a centre to continuous use.

A need for better communications

There is also an urgent need, the consultation decided, for better means of communication between and among Christians throughout the continent. There is scope for multi-lingual newspapers—one for West Africa in French, English, and Lingala; another for East Africa with Swahili and English editions; and a radio broadcasting station for the West Coast.

Other needs to which attention was called by the meetings are for industrial missions and chaplains, social workers, home and family experts, family problem counsellors, and similar specialists who can help the Church adjust its programme and organization to an industrial society.

It was agreed that secondary education must be extended. Several countries in Africa have no Protestant secondary schools preparing students for university matriculation. Mobile units at which books, religious literature, and audio-visual material could be bought were thought by the delegates to offer an effective means of evangelism.

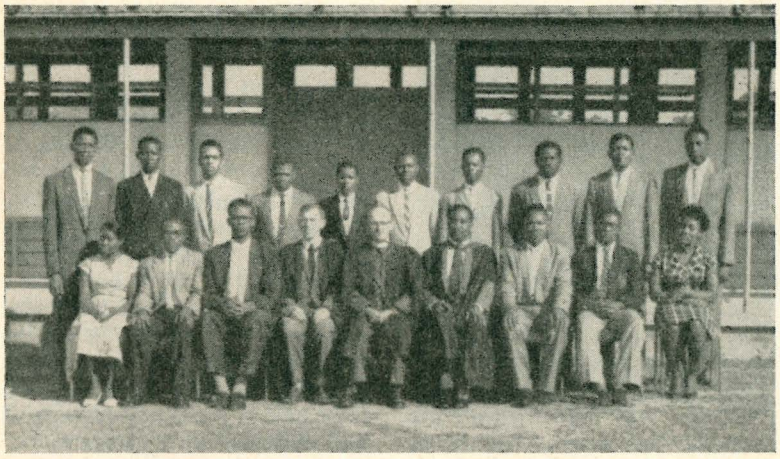
Every country represented at the consultation spoke of the need for community centres, farm schools, workers' schools on all levels, hospitals, and more church buildings.

The report published by the consultation says that young people of the Volunteer Service Corps from Britain have been of such great help in many places that other similar Christian workers are being eagerly requested from such organizations as the Church of Germany's Evangelische Hilfswerk and the U.S. Peace Corps. But none of the churches represented at the Consultation wishes to depend permanently on personnel from other countries. They desire to train more and more of their own people, both lay and ministerial. EPS, Geneva.

A baptismal service near Quibocolo, Angola, before the tragic events of last March

Temple

For quiet devotional reading *Temple and Town*, by J. Ithel Jones (Carey Kingsgate Press, 8s. 6d.) can be recommended. It contains twenty-four sermons of the simplicity and eloquence which are characteristic of the preacher.



A recent photograph of the staff and students at Calabar College, Kingston, Jamaica. Note the two women who are training for deaconesses

Baptized on Morning of his Execution

When the Rev. J. Carter Henry, a Calabar College trained Baptist minister, settled at Spanish Town, former capital of Jamaica, he applied for permission to minister in a voluntary capacity to the men in the local prison.

It is at this prison that all executions in Jamaica are carried out. To men condemned to death Carter Henry has felt a special call from God to minister, and has been used to lead a number to Christ. Not all have been willing to respond to the Gospel, but none have been hostile; and Mr. Henry has walked from the condemned cell with forty-three men to the scaffold, praying with them and pleading with them even at the last minute to put their trust in Jesus Christ.

In March of this year four men were hanged at Spanish Town for the murder of three Rastafarians in a revolt led by the father of one of the condemned men. From the *Overseas Gleaner* we learn of how the Rev. J. Carter Henry ministered regularly to all these men, two of whom he led to Christ.

The first at first protested that he was a convinced atheist, and as a member of the "Back to Africa" Movement believed that the white man went to Africa, stole the lands of his forefathers and gave the Bible in exchange. In the revolt he had hoped to raise an army in Jamaica to go and liberate Africa.

Carter Henry persuaded him to a belief in God and ultimately led him to a decision for Christ; and a few days before he died he wrote a note in which he stated: "I believe now that I shall not perish but have everlasting life. Through Him I shall not die. Thank God for His love, and thank you too, Rev. Henry; I am sorry I never met you before."

The other man developed a keen interest in the New Testament Carter Henry gave him, and was not only led to yield the remainder of his short life to Jesus Christ, but a few days before his execution he sent for Mr. Henry and asked whether it might be possible for him to confess his faith in baptism. Permission for a service to be held was given by the prison superintendent, and just one hour before he was due to die he was baptized in the prison pond.

As he was led to the scaffold he turned to his newly-found pastor and said, "I die in the name of Jesus Christ who loves me and saves me".

New Churches Opened: 1,100 Baptisms

The Annual Report of the Jamaica Baptist Union reveals that last year the churches there raised £23,395 for buildings. Three new church buildings and one church hall were completed, ten were renovated and extended and several were redecorated and furnished. Twenty-one church buildings are in process of construction.

One new manse was built, work has commenced on two others, and several were repaired. Two new cottages for teachers were completed and many were either renovated or repaired.

There were 1,100 baptisms during the year, the following churches reporting especially large numbers: East Queen Street, 97; Mount Angus, 48; Mount Moriah and Bethel Town, 40 each. The total membership of the 266 churches now stands at 28,079.

The trek to Britain continues to have a most adverse effect on the numerical strength of the denomination. The majority of the churches, especially in rural areas, report a significant depletion in their membership, in some instances the most devoted and influential.

Hindus and Christians Confer

A consultation on "The Hindu View of Man" was held in October, at Nagpur, India, under the auspices of the World Council of Churches, the International Missionary Council and the East Asia Christian Conference. Both Hindus and Indian Christians participated.

Discussion was based on six advance study papers, four presenting the Hindu view and two the Christian view.

The consultation is part of a series on "The Word of God and the Living Faiths of Men". Similar consultations are scheduled later in Burma and Hong Kong. A first was held in July of this year in Jerusalem.

William Carey, Born 1761

By A. S. CLEMENT

VII. A Momentous Year

THE CAREY who settled at Serampore in January 1800 was not the Carey who arrived in India in 1793. He had now become used to the climate, understood the people and their customs and could speak the language fluently. By trial and error he had learned a good deal about the problem of proclaiming Christ to Hindus. Moreover, he now had competent full-time associates.

John Fountain, who had been in some ways a disappointment to him, partly because of his political views, died of fever on 20 August of that year. Daniel Brunsdon, after several illnesses died in July 1801. But in Joshua Marshman and William Ward, Carey discovered life-long friends and colleagues. And while it must always be acknowledged that Carey was the greatest of the three and the one who really held the Mission together, most of the achievements in establishing the work in India must be attributed to the celebrated "trio" as a team.

The purchase of the large house indicates Carey's outlook at the time. He was determined that the work at Serampore should be carried out on a scale large enough to ensure success. Provision was made within the house for the accommodation of the missionaries and their families (nineteen persons in all), for the establishment of the printing press, and for classrooms for a school. One room was set apart for a chapel.

The missionaries entered into an agreement to regulate the affairs of their community. There was to be a common cash-box into which all amounts earned, by the school, the press, or in any other way should be put. Each missionary in turn was to manage the household and the finances for one month. All books were pooled and one of their number (Fountain in the first instance) was elected librarian. No missionary was to engage in private trade. As Carey had been appointed financial representative by the Home Committee, he was made general treasurer, and also took charge of the medicine chest. Each Saturday evening a meeting was to be held to settle any differences and to renew the agreement.

A church is formed

One significant step in missionary strategy was taken at the beginning. The missionaries constituted themselves a Baptist Church with Carey as pastor, and Fountain and Marshman as deacons.

It is astonishing with what speed they addressed themselves to their main work. The printing press was soon set up, the type unpacked and William Ward, assisted by Felix Carey, began composing. In three months time the first sheet of the Bengali New Testament was ready. Ram Ram Boshu, Carey's old pundit, was employed to write tracts which were then printed and distributed. In yet another three months they were employing a compositor, five press-men, a folder and a binder and were printing each week, by hand, 6,000 half-sheets.

Carey and Fountain went out daily into the town of Serampore and the surrounding villages preaching and distributing copies of the Gospel According to Matthew in Bengali. Later that year Carey wrote: "They receive our printed papers and books with the greatest eagerness and we cannot doubt but what they are extensively read . . .

(Photo: E. L. Wenger)

Fishermen at Serampore washing their nets in the River Hooghli

Brahmins manifest a great dislike to our preaching and printing."

Marshman, aided by his wife Hannah, began two boarding schools for European children, one for boys and one for girls. The fees paid by the parents proved a valuable source of income to the Mission. At the beginning of June a school was opened for Indian boys, and soon there were forty attending. It was decided that Bengali should be the medium of instruction.

Towards the end of the year the missionaries appealed by advertisement in the Calcutta newspapers for subscriptions to help in the publishing of the Scriptures in Bengali. As a result they received about 1,500 rupees. But the attention of the Governor-General, Lord Wellesley, was drawn to the advertisement. Before taking action he consulted Rev. David Brown, the senior chaplain, and received such a commendation of Carey from him that he took no action. From that time on there was a changed attitude to the Mission on the part of the Governor-General.

The first convert baptized

On 28 December of that same year the first convert was baptized. He was Krishna Pal, who had come into contact with the missionaries through John Thomas who had treated him when he had dislocated his shoulder. The baptism took place in the River Hooghli, the Danish Governor attending with a group of Danish and Portuguese Christians. Dense crowds of Hindus, Moslems and Eurasians witnessed it. Carey himself did the baptizing, first of his own son Felix and then of Krishna Pal. The same evening there was an observance of the Lord's Supper conducted for the first time in history in Bengali.

(*Photo: E. L. Wenger*)

The river bank at Serampore

Opposition from the Hindus

There was considerable opposition on the part of the Hindus. Krishna Pal was not the only one who had professed faith in Christ. His wife and daughter had done so, and his friend Goluk. But Goluk and the women withdrew through fear. The day following the baptism all the boys were withdrawn from the school by their parents.

But early in the next year there were more baptisms. Krishna's sister-in-law was the first Indian woman baptized. On the same occasion Mr. Fernandez of Dinajpur was immersed and later Krishna's wife and another woman. In the first two months of 1802 three members of the writers' caste were baptized. In January 1803 the first Brahmin professed faith in Christ. He had become an inquirer through reading one of the Mission tracts. By this date there were eight inquirers and thirteen baptized Bengali church members.

Two significant decisions were made largely through the influence of Carey. One was that the converts should not be given new Christian names, and the other was that distinctions of caste should disappear in the Christian community. Two events demonstrated the effect of the latter decision to the world. Krishna Pal's daughter was married to the Brahmin convert. The body of Goluk, the first Bengali Christian to die, was carried to the graveside by Joshua Marshman, Felix Carey, a converted Brahmin and a converted Moslem. As they carried it they sang a Bengali hymn: "Salvation through the Name of Christ".

BAPTIST STUDENTS' FEDERATION

The President of the Baptist Students' Federation is anxious to contact all Baptist young people entering a University, Training College or Nursing Course this autumn. He would be grateful if names could be sent to him, John Briggs, 159 Herne Hill Road, London, S.E.24.

(Photo: E. W. Hayden)

Members of the Metropolitan Tabernacle say farewell to Miss Kathleen Cox as she leaves London to return to her work in South Mizo, Assam. [*Left to right:* Miss K. Cox, Mrs. Cox, Miss Parker (Birthday Scheme Secretary), Rev. H. W. Carter (B.M.S.) and the Tabernacle Circle Manager for support of Miss Cox.]

Only Woman Prime Minister was once at Mission School

The only woman Prime Minister in the world, Mrs. S. Bandaranaike, the Prime Minister of Ceylon, was once a pupil at the Baptist Missionary Society Ferguson Girls' High School at Ratnapura, Ceylon.

She attended that school for a short period during the principalship of Miss E. A. Allsop, a well-loved B.M.S. missionary. She was taken from the school by her parents to be sent to a large Roman Catholic School in Colombo, the capital of Ceylon.

Mrs. Bandaranaike, a Buddhist, was only in the school a few months but she said herself in a greeting she sent to the school, "I have pleasant memories of the short period I spent there. I have no doubt that Ferguson High School will continue to make a vital contribution towards the educational development of Sri Lanka (Ceylon)".

Miss Allsop, who retired eleven years ago, has just paid a three months visit to Ceylon at the invitation of the Past Pupils Association of the school.

She was the guest of honour at the School Prize Day in March and took part in celebrations to commemorate the founding of the school in the development of which she played such a major part.

Miss Allsop served in Ceylon from 1920 to 1950 and at the Ferguson High School from 1922 to 1949.

As Principal she was responsible for the development of the School from very small beginnings with less than a hundred pupils meeting in one small hall to over four hundred pupils in quite extensive premises. She built up both the academic and spiritual side of the school life.

Her return fare from Britain to Ceylon and hospitality in Ceylon were all found by members of the Past Pupils Association. Their desire to see her again show the love and affection they feel towards her and demonstrate something of the esteem in which missionaries of the Baptist Missionary Society are held by those whom they serve.

Church in I
First Baptism

A group of Christians at Umuarama in the Parana region of Brazil has been organized into a church and the development is typical of the steady spread of the Faith among a scattered population of pioneers.

The services were attended by a number of people from the mother church at Cianorte. Rain had so affected the primitive roads that a chartered bus could not make the journey. The Cianorte visitors, therefore, travelled by jeeps, extricating one another from mud from time to time.

About a month later, the new fellowship had its first Church Meeting, its first celebration of the Holy Communion and its first baptisms in a river.

At the Church Meeting, four people made professions of faith and were examined by the assembled members. The congregation then set out for the river.

On arrival, they found passengers from a bus bathing while the vehicle was being repaired. A family on a picnic was washing a jeep in the river. These people were told that baptisms were to take place and they became quiet and respectful until the service was over.

Now the congregation is planning to build a church and an early start is desired as a hired hall has become inadequate. Also, prices are soaring. Gifts and promises for the building fund are coming in.

Two New "

The two latest "Key" books are very good.

Victorious Faith: Martyrs Down Through the Ages, by John Stephens, tells briefly and simply of martyrs in five periods of history: Perpetua and her friends in North Africa, A.D. 202, the martyrs of Yatushiro, A.D. 1609, the boy martyrs of Uganda, A.D. 1890, Chou-Yung-yao and Wang-Hsu of China, A.D. 1900, and Mary and Edmund of Kenya, A.D. 1952.

It is an excellent book for young

razil has its in the River

Churches in this part of Brazil are self-supporting from the start.

The Umuarama plans are not so elaborate as those of the larger congregation at Cianorte where a beautiful brick church is taking shape. Baptisms have twice taken place amid the scaffolding.

These developments originated in a movement of population from the coastal region of Brazil to the interior. Many Baptist families are joining in the trek West and they are taking the Faith with them.

On settling, some of them have discovered other believers and have organized services and study circles. Some who have not found fellow Baptists have undertaken evangelism in their neighbourhoods.

Thus, the growth of the Church has been largely due to lay efforts. It did not begin with the efforts of missionaries. In fact, missionaries have gone only to towns or rural districts where they have heard of the presence of Baptists or where they have been invited by an existing group.

The missionaries provide pastoral services and help to link the groups. They organize training schemes for the lay leaders and assist in the transforming of the groups into churches.

The enterprise has possibilities almost without limit. When the great expanse of Parana has been settled by the pioneers, the vast unevangelized and even unexplored jungle will remain to be tackled.

ey" Books

people and suitable for reading in class.

How to Understand the Old Testament, by Frank Michaeli, is a translation in simplified and abridged form of a book by an eminent French scholar. In two sections—1. What the Old Testament contains; 2. The Old Testament as Seen in the Light of the New—it provides an admirable elementary introduction for the beginner.

(*Photo: E. G. T. Madge*)

Miss Renu Patnaik (*left*) and Miss Shakuntala Datt, Indian nurses studying in London, enjoy lunch at the Mission House with Miss Connie Hawkins of Palwal

John 3:16 Recited in Nineteen Different Languages

Eleven students, each from a different language area of the Congo Republic, recited a Bible text one after the other, every one using his own mother tongue.

Then seven missionaries and one Congolese recited the text in eight different European languages—French, Flemish, English, Greek, Spanish, German, Swedish and Portuguese.

The text was the familiar John 3:16, but hundreds of students at Kimpese heard it spoken in nineteen different ways.

Bible Sunday was being observed at the School for Pastors and Teachers, an institution in which missions, including the B.M.S., cooperate.

Work of translating the Scriptures goes on there, and the students have plenty of experience which emphasizes its importance.

When a student enters the school, he finds "foreign" languages spoken, not only by the missionaries, but also by many of his fellow students. When he leaves to work in a church or school, he knows that people can be one in ideas and faith in spite of linguistic differences.

The Bible Sunday service is described by Miss Sylvia Varley who says in a letter: "A happy atmosphere prevails on the station among the pupils and staff. The only difficulty I have experienced is in getting pupils who are really ill to stay out of class—so keen are they to learn."

(*Photo: R. Bridges*)

Upoto schoolboys sounding the midday drum

Modern Electronics Aid Evangelism

By D. JOHN PRICE

HOW would you set about preaching the Gospel in an area populated almost entirely by illiterate, unfriendly and often fanatical Muslims, and where the only means of communication, where one exists at all, is the bullock-cart? To attempt to preach in the bazaar or weekly market is out of the question, as this would almost certainly lead to rioting, and probably do more harm than good. This is the account of a novel method we have tried in the Dacca Baptist Union area.

(*Photo: D. J. Price*)

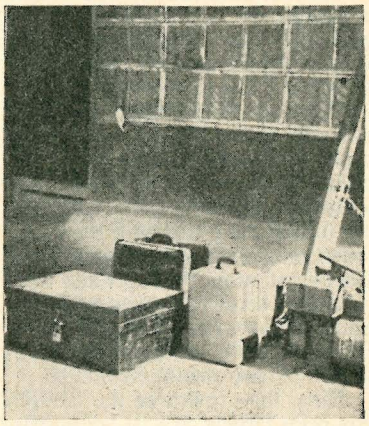
A porter carrying the electricity generator (1¾ cwt.) on his head

After having been in the country only a short time, it soon became apparent that moving sound-films are a great attraction to people who live in outlandish areas where electricity, let alone cinemas, is unknown. Fortunately, the United States Information Service very generously lend out free of charge to such responsible persons as will make good use of them, complete sets of motion picture projection equipment, including projector, loudspeaker, screen, interesting films with sound-track in the vernacular, and a mobile petrol-engine generating set, delivering 1½ kilowatts. Armed with these, one has the potential to draw a crowd of perhaps between 1,000 and 2,000 people. It is quite amazing how, even in a remote country area, as soon as the word gets round that "pictures" have come, hundreds of people will appear from nowhere!

The problem of Evangelism

Excellent as are the films issued by the U.S.I.S., it is a far cry from educating and amusing a crowd of non-Christians to evangelizing them. It is possible, however, sometimes to supplement them with one of the few Christian films available from the library of the East Pakistan Christian Council.

But there are great difficulties. The Christian films have English (and often "American"!) sound-tracks, which would be totally incomprehensible to ignorant, Bengali-speaking village people. There is a socket on the projector for a microphone, but the U.S.I.S. do not issue them because of abuse in the past, when the equipment has been used for political ends. To get over this difficulty we have employed a tape-recorder, and by a suitable combination of plugs and leads the output of the recorder has been fed into the projector, and thence amplified over the loudspeaker.



The projection equipment outside a home in Dacca

By means of the tape-recorder's microphone, a Bengali evangelist has been able to preach, and while a Christian film is running, to explain it in the people's language. By switching off the "exciter lamp" in the projector the film's own sound can be cut off when necessary.

Besides this, previous recordings of hymns or sermons made on tape can be played over the loudspeaker. On one occasion we played over the loudspeaker a recording of a Christian "Victory" song made by a few Christians in the Mission house

at Narayanganj, and other Christians from a village three miles away heard it and came along (the loudspeaker was fixed high up in the branches of a tree!).

20,000 Muslims reached

As a result, over a period of about one month, we have been able to reach at least 20,000 Muslims with the essentials of the Good News that Christ came into the world to save sinners. Occasionally the audience gets decidedly restless and hostile when the Gospel is preached, but most of the people are too grateful for the moving pictures to make much trouble.

More or less as a direct result of this work, we had the joy of baptizing a Muslim convert at Narayanganj, and about 250 Bengali Gospels have been sold in areas where this was previously impossible. When it is borne in mind that perhaps 90 per cent of the people are illiterate, one can only imagine the possible influence, and the interest in the little book bought from the "Cinema-Sahib!"

Experience over many years in many B.M.S. fields has shown that nearly all the Muslims who have found Christ have done so, not as a result of persuasive preaching, but rather through reading God's Word in their own mother-tongue.

As can be imagined, it is by no means an easy task to undertake a programme of this kind. To begin with, there is the task of transporting about 4 cwt. of equipment in areas where even a bullock-cart might not be available. The generator set alone weighs 1¾ cwt. and although a coolie can carry it on his head, he soon needs to be relieved. Transport costs are very high, and the generator is run on petrol which is very expensive, and not always easily obtainable.

To meet the expenses we have had a grant from the B.M.S. fund for Special Muslim Evangelism, and hope we shall continue to have it. We began by showing the films in the courtyard of a Christian home, but have since had invitations to show films in Hindu and Muslim homes. In such cases we make it a condition that we shall be at liberty to preach and sell Gospels, and also that the people wanting the show must arrange for the transport of the equipment from the nearest railhead or boat-ghat!

Technical difficulties

There are also odd technical difficulties such as the fact that the generator delivers electricity at only 110 volts, while the tape recorder normally runs on 230 volt supply. Also the generator, being American, delivers at 60 cycles per second, while the recorder, being British, is designed for 50 cycles per second supply! However, we have overcome the difficulties reasonably well, and we praise God for putting into our hands a powerful tool to aid us in evangelism.

Rev. D. J. Price baptizing a Muslim convert

(*Photo: A. A. Somerville*)

A beggar by the wayside near Dacca

In conclusion, whilst it is very thrilling to have a means for preaching to large numbers of non-Christians, and at the same time educating and encouraging our own Christians, as with all forms of evangelism, it is "personal work" that counts most. It is the slow, painstaking task of sharing a person's burden, and understanding his feelings that most clearly reveals Christ to him as a living Person.

Above all, there is a desperate need for prayer. In many respects there is a remarkable freedom to evangelize in East Pakistan, but the difficulties are many and the setbacks formidable. The few missionaries, starved spiritually as a result of having no worship in their own languages, tired mentally and physically by heat and toil, need your prayer support that their God-given opportunities may be seized eagerly and used to extend His Kingdom.

Witnessing for Christ in a Growing Industrial Area

By A. GWYN LEWIS

KHULNA may be thought of in two distinct ways. There is Khulna Town, a growing industrial area, dependent on the port of Chalna, one of the two main ports of East Pakistan. There is prosperity here and poverty as in every Eastern town.

Before partition, Khulna was of very little consequence, a mere hinterland of Calcutta, but during the last twelve years the town has grown with amazing rapidity under the auspices of Pakistan Industrial Development Corporation. Four jute mills, a paper mill, and a shipyard have been constructed and gone into production and other projects are visualized. There is a match factory, a saw-mill and innumerable *busti* workshops stretch for miles out of town along the concrete road from Khulna to Jessore.

Many of the shops and workshops were started by refugees from the communal strife that arose after Partition and Independence.

Many Europeans

We have a "European" population running into hundreds: English, Scots, Germans, Canadians, Australians. Many of them are Catholics, few have more than a nominal religious attachment, a constantly changing, economically prosperous, culturally arid population. Some are here with a genuine desire to help the industrial and economic development of the country, but the majority have only one idea: to get what they can and get home as soon as possible.

On the third Sunday of each month in the local Baptist Church, next door to the Mission, we hold a "non-denominational" service in English. The congregation which includes several missionaries varies from about fifteen to about thirty people.

Worship in English

We feel that this service is worth while. It provides opportunity for Christian worship in English not only for Europeans but for Anglo-Pakistanis and also for people from other parts of the Indo-Pak subcontinent for whom Bengali is a foreign language. It is an opportunity which we missionaries ourselves appreciate. We wish we could do more along these lines but there is already more than enough Bengali work to keep us going.

The national population of the town has increased beyond measure since 1948. Refugees from Assam, countryfolk from Khulna district, "foreigners" from Barisal and Faridpur, Muslims, Hindus and Christians all jostle each other around the bazaar, at the launch and steamer and railway stations and in the cinema queues.

Along the streets are the inevitable beggars, their emaciated distorted bodies prostrate by the roadside crying out vain repetitions of "Allah Allah". Every day brings a constant stream to the door demanding " some cooked rice" from the "honourable father" or "mother" of the house. There is no humility about these people, only a pathetic if objectionable arrogance.

The Christian community is very small and centres in the main in the four Western missions: Catholic (Italian), Oxford (C. of E.), Baptist (B.M.S.) and Assemblies of God (American Pentecostal).

In recent years an indigenous pentecostal group has sprung up calling themselves the *Sahabhagita*. This is the Bengali word used in the New Testament for the Greek word *koinonia* which we have in our English Bible translated as "fellowship". A fair English rendering of the Bengali word used as a title would be, "The All One In Christ Fellowship". Unfortunately the name belies the sect. They are the most divisive of all our Protestant sects, and their social and personal morality are in no way to be compared with their religious zeal and enthusiasm.

A country district

We have three Baptist churches in the town with an average aggregate congregation of about 200. These are under the supervision of our Bengali evangelists.

Khulna is also the name of a country district stretching southwards from the town towards the port of Chalna and beyond.

Chalna Port takes its name from the village of that name, where the port was first situated. It has since been moved down the river to Mangla in order to accommodate the greater quan-

(*continued on page 110*)

New Books on Christian Missions in India

Two new books on Christian missions in India will aid to a clearer understanding of the present problems in that sub-continent. Both are written by men acquainted better with work in the south where Christians are more numerous and the church more highly developed than in the areas where B.M.S. missionaries work. Nevertheless, many of the opportunities and problems are similar in kind.

Indian Opportunity, by Wilfred Scopes, comes from the Edinburgh House Press. The author (an honorary D.D. of Serampore) before joining the staff of the International Missionary Council last year was in India with the London Missionary Society for thirty-five years, first as a district missionary and then as principal of a theological college.

He describes quite graphically the general situation in India today, the Christian Churches and their witness, and the many opportunities for Christian advance.

He stresses the fact that the Church in India is now passing through an exciting and challenging period in its history when new pioneering work is called for demanding the highest gifts and the greatest consecration on the part of those called to share in its mission.

On the question of the place of missionaries he quotes from a document prepared under the sponsorship of the National Christian Council of India:

"*Is the foreign missionary indispensable?*

"No! He is not indispensable and in the very nature of the case he cannot be! There is only One indispensable for the Church and He is Christ.

"*Has the Indian Church outgrown the need for foreign missionaries?*

"The answer to this question is an emphatic No! In view of the magnitude of the task of evangelizing India it is evident that this demands the combined resources of the Church in many lands. The foreign missionary is the arm of the Church overseas stretched out to help the Church in India fulfil its great task".

The other book is by a minister of the United Church of Canada who had the opportunity to spend one year in India. It is *God's People in India*, by John W. Grant (The Highway Press, 6s.). As we would expect, the approach is a little more academic, the author having accepted theories concerning missions in the world of today, and a tendency to accept with little questioning the criticisms heard of missionaries of the past.

Modern Novelists with a Message for the Churches

All thoughtful Christians, and preachers and teachers in particular, should be aware of the contribution to the discussion of basic human problems which is being made by contemporary novelists. They should know something of what is being read by, and therefore influencing the thinking of, their neighbours. They should be able to use illustrations from contemporary literature in their own sermons and addresses. But what is more important, they should be prepared to listen carefully to the voices of those who are really their allies and who have a message for the world and the churches.

That is why *The Ark of God* by Douglas Stewart (Carey Kingsgate Press, 8s. 6d.) is so important. It is based on the Whitley Lectures for 1960 which were so well received in London and in Edinburgh. It discusses the writings of James Joyce, Aldous Huxley, Graham Greene, Rose Macaulay, and Joyce Cary, five writers who have profoundly influenced the author.

The title of the book, by the way, is from a quotation from William Blake "Man is either the ark of God or a phantom of the earth and the water".

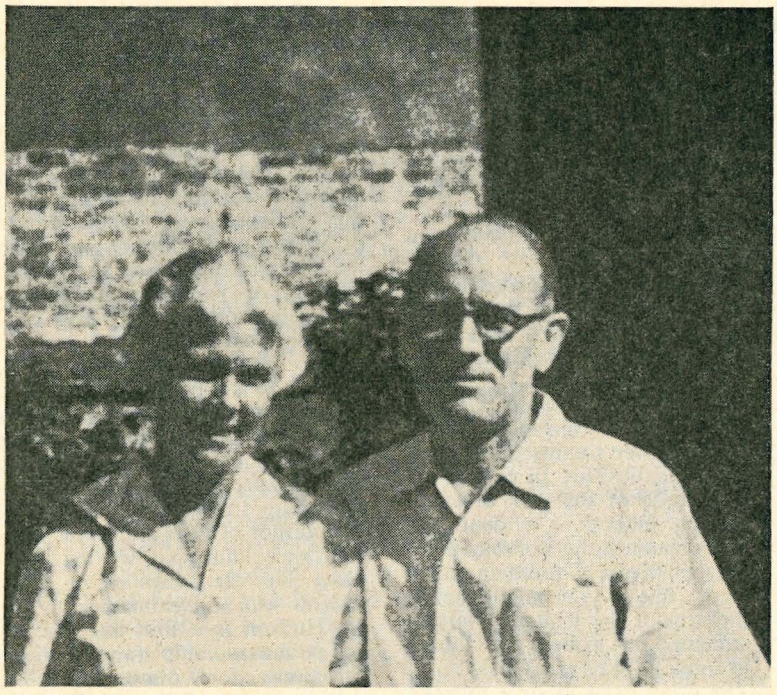
Pamphlets Will Help Young Church Members

The new series of "Kingsgate" pamphlets, four of which have now appeared, will meet a real need in our churches. They are written by experts, but simply, for beginners in the Christian way. They should prove invaluable aids in preparation for church membership and the training of young members. Attractively produced, they cost only ninepence each.

Why not Read the Bible? by E. H. Robertson is a first introduction to systematic Bible study and is written by one with considerable experience in many parts of the world in promoting and encouraging group study of the Scriptures. The author of *First Steps in Prayer*, G. Denis Lant, has written pamphlet No. 2: *Learning to Pray. Praises with Understanding* by W. D. Hudson is a first introduction to public worship (and includes questions for discussion). Dr. Arthur Dakin, Principal Emeritus of Bristol College, has written *The Problem of Suffering*, an excellent brief discussion of the Christian answer to this perplexing problem.

Caste to be Dropped in Education

Reference to caste or sect in application forms for admission to schools, colleges and universities is to be deleted, according to a Government of India "hand-out". State Governments have been asked to drop the use of caste or subcaste "for purposes of education". Educational institutions will, however, be allowed to obtain information on nationality and religion. They can also ask whether a person is a member of the Scheduled Castes and Scheduled Tribes, the reference to which is for fulfilling statutory obligations. The column on religion has been retained because it is felt such information may be useful in connection with the compilation of statistics and for the maintenance of records.



Rev. F. J. and Mrs. Raper of South Mizo, Assam

Witnessing for Christ in a Growing Industrial Area

(*continued from page 108*)

tity of sea-going traffic handled by the port since partition. Many acres of land were acquired by the Pakistan Government for the construction of the new port.

Many people, including a lot of our Christian folk, lost their land. They received a cash compensation it is true, but money in the hands of a simple peasant farmer is worse than useless. Some of the wiser ones acquired land elsewhere, but this is far from easy in a country where everyone expects to be able to keep his own little bit of land. The majority just wasted the money and are now in very strained economic circumstances.

We have Baptist churches in thirteen villages. In one or two places there is a large proportion of Christians but more often they are a small minority in an otherwise non-Christian village. In a typical village Christian community there is a church and a school; there may be a pastor and there is probably a teacher, but he is sure to be untrained.

Many are desperately poor

The economic condition of our village people is poor, sometimes desperate. Illiteracy and ignorance are rife and disease is a daily companion.

Mr. and Mrs. David Stockley are concerned mainly with what we call "Village Uplift", teaching the people new agricultural methods, rules of hygiene, home industry and any ways in which they can improve their material condition. But there is a deeper need than the economic, of which the Stockleys are fully aware. It is a spiritual need; for these people are unwilling to learn new methods or to make the effort to improve their economic condition.

They would rather, as I have heard one of our evangelists telling them, sit hungry, gossiping in their houses, than lower themselves to do any work which they consider to be below their dignity. They pray, it is true, very long prayers asking the Lord to drive away their desperate poverty, and they expect the foreign missionaries and their rich Christian brothers and sisters across the seas to do something for them but they are so lacking in confidence that they doubt if there is anything they can do for themselves, much less preach the Gospel to their non-Christian neighbours.

Our Bengali evangelists spend part of their time in the town and part of it in the country district wandering from place to place preaching, teaching, advising, and helping. But the evangelists themselves are conscious of their own inadequacy and lack of training. They need our prayers and help, and we need yours.

(*Photo: D. Monkcom*)

The Ivan Parsons Memorial Hall at Calabar College

BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

China, with her vast and rapidly increasing population of over 500,000,000, is the one major nation in the world which has not been admitted to the United Nations. Since the Communists came to power it has been increasingly difficult to obtain information about the tiny Christian minority within the country.

During the past year hardly any news of Baptists in areas where the B.M.S. formerly worked, Shensi, Shansi and Shantung, has been received.

It is known that China is pursuing a programme of rapid industrialization and that one of the very minor effects of this policy has been that some pastors are working in factories. It is also known that in certain cities churches have closed and congregations been forced to worship together.

Nothing is known about former B.M.S. hospitals. Presumably these have been taken over by the State and the same is probably true of the Christian colleges and schools.

It is not known how much freedom of worship is granted to Christians or how they fare. Some have probably lost their faith, others compromised, and yet others stood firm. Their children will be subject to strong Communist influence with the intention of winning them away from the Christian faith of their parents.

There is great need of prayer for Chinese Christians.

Palm Sunday in Calcutta

Palm Sunday this year fell on the same day as the local election, and the streets were beflagged with banners of the various parties. The road outside one voting centre was thronged with electors and party supporters.

A room in this same building is regularly used by one of the local churches for worship as they have no church building of their own. Here the congregation was waiting quietly for the service to begin, when suddenly, above the buzz of excitement going on outside, came the sound of children's voices singing. It grew louder as the children entered the little room in procession, waving their palm leaves.

In the crescendo the words could now be clearly heard—"Hosanna, Hosanna, here comes the King of Peace". With faces that seemed to capture the triumph and gaiety of that first Palm Sunday they came, breaking through the hum of the world's busyness with their message that the King has come to claim His throne.

OLIVE M. ROWETT.

ACKNOWLEDGEMENTS

(To 29th May, 1961)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: "We Two", £10; Old Age Pensioner, £10; Anon., £50; Anon., Glasgow, £15; Anon., Northwood, £17; Anon., Llanelly, £5; M.S., "In memory of a dear sister", £3; Anon., £10.

Medical Fund: P. R. Flanagan, 3s. 6d.; Anon., Weston-super-Mare, £2; D.M., £1 10s.

Congo Famine Relief: Anon., Tenby, £1.

Legacies

The following legacies have been gratefully received in recent months:

May		£	s.	d.
3	A. Nelson (Dividend interest)	2	5	0
8	W. A. Chance	10	0	0
12	Mrs. J. Reader	25	0	0
15	T. G. Godfrey	50	0	0
19	Miss L. Chamberlaine	25	0	0
23	Miss M. Cargill (£25 Medical)	50	0	0

MISSIONARY RECORD

Arrivals

5 May. Mrs. R. Shields, from San Salvador; Mrs. A. Boorne, from Quibocolo; Miss B. Cooke, from Quibocolo.

7 May. Dr. D. G. Medway, from Palwal, India.

13 May. Rev. D. H. Nearn, from San Salvador, Angola.

Departures

5 May. Rev. and Mrs. D. H. Emmott and children, for Berhampore, West Bengal.

Departures

10 May. Dr. E. H. Wyatt, for Yakusu, Congo Republic.

23 May. Mrs. H. Kennedy and children; Miss A. Bean to Upoto; Mrs. G. Allen and children to Lukolela, Congo Republic.

Birth

5 May. To Rev. and Mrs. E. H. B. Williams, of Serampore College, India, a daughter, Alison Margaret.

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AUGUST 1961

PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

Happy children at play in a Léopoldville mission school

Carey's Society Now

ON 17 August the Bicentenary of William Carey's birth will be celebrated. The Society officially, with the Baptist Union of Great Britain and Ireland, will be represented in a visit to his birth-place, Paulerspury, where a service of thanksgiving will be held in the parish church (where Carey once worshipped). Then the party will proceed to Moulton where he was pastor and to Kettering where the Society was founded in 1792.

On the birthday of the Society there will be a service of thanksgiving at Westminster Abbey at which Dr. H. H. Rowley, the Chairman, will preach.

These two occasions will, so to speak, bring to a focus the various celebrations which have already taken place at Association meetings at which representatives of the Society and the Union have spoken on William Carey and his achievements.

Founder of the B.M.S.

Tribute has been paid to him as the "father of modern missions", to his work as an evangelist, Bible translator, teacher, scholar, social reformer, and so on. But perhaps the most significant thing which he did was to found the B.M.S. and lay down the principles on which its policy has since proceeded.

How fares that Society now? Certainly the last twenty years have brought swift and considerable changes. From China our missionaries were forced to withdraw, as were those of all other societies, though work has still continued on China's doorstep in the field of Christian literature. New work has been opened up in South America and has speedily revealed signs of great promise and evidence of God's blessing. The new Republic of Congo came into existence as an independent state, but the ensuing chaos brought new problems, difficulties and tensions. Then came the Angola tragedy.

Plain speaking

In speaking out so boldly and plainly about the sufferings of Angolans in the Portuguese reprisal raids the Society showed that it was still in the Carey tradition and still the Society of William Knibb. The support it received from so many in its efforts to persuade our Government to use its influence with its ancient ally to secure restraint was greatly appreciated. So were the efforts of Labour Members of Parliament and such papers as *The Guardian* which showed such sympathy and understanding.

Would that the Government had been willing earlier to listen. For it was not only a matter of securing restraint at reprisals and in the quelling of revolt. The good name of white people throughout the whole of Africa, and beyond, was involved. And that apart from the main issues of justice, right dealings, and the proper behaviour of a "Christian" nation.

The work continues

In such a crisis the Society comes into the headlines of the news. Let it be recognized that all the time it is continuing the work Carey began. The Gospel is preached by missionaries touring primitive villages, and by pastors and evangelists trained by them; schools, colleges and training institutions are maintained for the equipping and educating of Christian leaders, pastors, teachers, etc. The Bible is translated and printed and Christian literature produced and published. The churches are established and nurtured.

Great things have been attempted in the past and are still attempted. And great expectations from God are still being graciously and generously answered.

Officers of the B.M.S. with officers of the three Baptist Unions in Great Britain and speakers at the Denominational Conference held last May at Swanwick

William Carey, Born 1761

By A. S. CLEMENT

VIII. A unique opportunity

IN October 1801 John Thomas, first missionary of the B.M.S., died. This meant that of the seven missionaries sent out to India only three remained: Carey, Marshman and Ward.

The work to which they were committed was developing fast in all its aspects. It became necessary to extend the premises at Serampore, and to this end the large house and garden next door were purchased. Here Marshman's school grew so well that it began to yield for the Mission an income of nearly a thousand pounds a year.

That same year the first edition of two thousand copies of the Bengali New Testament was published. What joy there was when the first bound copy was placed on the communion table of the chapel at a special service of thanksgiving!

Preaching tours

William Ward and Krishna Pal went on a preaching tour, sailing eastward for two weeks along the rivers to Deharta, calling at the villages on the way. Such was the success of this venture that it was decided that such tours for preaching and the distributing of Christian literature should be a regular feature of the work.

On Sunday, 9 July, 1803, Carey's two sons, Felix and William, with Mr. John Fernandez, opened the first Sunday school in India.

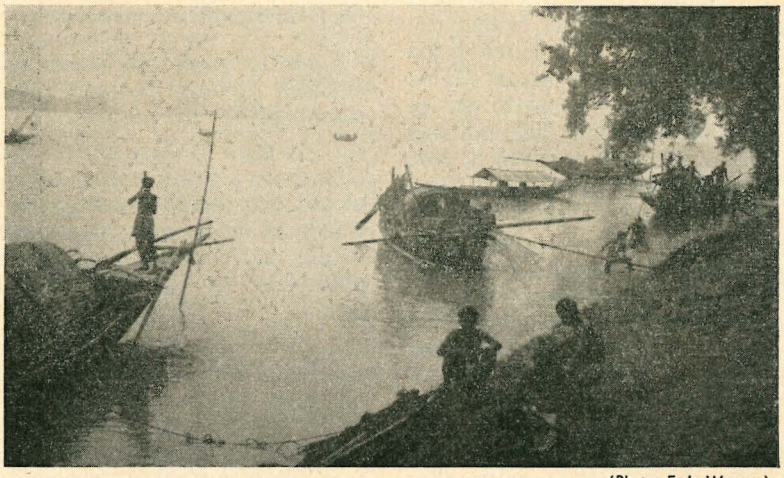
It was in these early days at Serampore that Carey, Marshman and Ward drew up the famous "covenant" which from their time was read three times a year at each station. S. Pearce Carey sums it up as follows:

The Serampore Covenant

1. To set an infinite value on men's souls.
2. To acquaint ourselves with the snares which hold the minds of the people.
3. To abstain from whatever deepens India's prejudice against the Gospel.
4. To watch for every chance of doing the people good.
5. To preach "Christ crucified" as the grand means of conversions.
6. To esteem and treat Indians always as our equals.
7. To guard and build up "the hosts that may be gathered".
8. To cultivate their spiritual gifts, ever pressing upon them their missionary obligation—since Indians only can win India for Christ.
9. To labour unceasingly in Biblical translation.
10. To be instant in the nurture of personal religion.
11. To give ourselves without reserve to the Cause "not counting even the clothes we wear as our own."

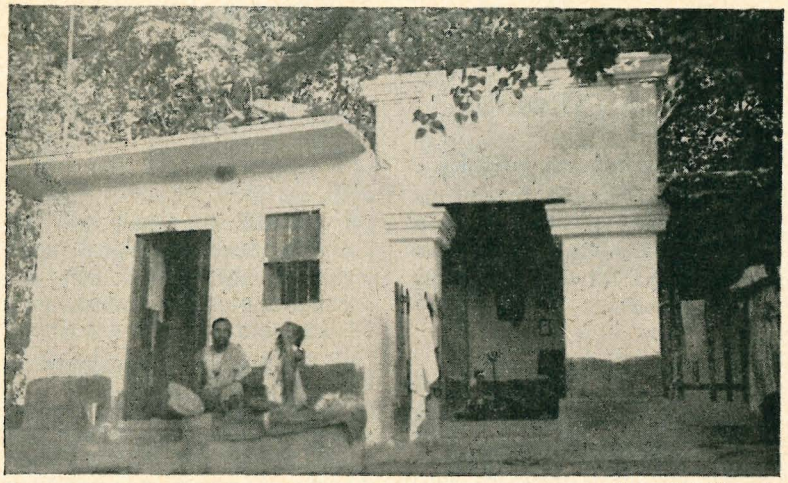
The Fort William College

There came to William Carey a unique opportunity. The Marquis Wellesley, Governor-General, decided to establish at Fort William a College for young civil servants of the three presidencies of India. Most of these came out straight from schools in England, with little experience



(*Photo: E. L. Wenger*)

Fishermen washing and mending nets on the bank of the River Hooghli in front of Serampore College



(*Photo: E. L. Wenger*)

A Hindu shrine about three hundred yards from the entrance to Serampore College. This shrine has developed in the last few years

of life and slender knowledge of the country in which they were to serve. Many of them had become soon corrupted, not knowing how to spend their leisure wisely. In the new college they would be under a measure of discipline and would be introduced to the languages and customs of the people of India.

Through the influence of Rev. David Brown, senior Chaplain in Calcutta, Carey was offered a post. But let Joshua Marshman tell the story. In a letter dated 8 April, 1801, he wrote: "This morning Carey came to me in great haste, almost before I was awake. He had received a note from our very good friend, Rev. David Brown, concerning a matter of great moment, to which an immediate answer must be given. 'He wishes to propose him as Professor of Bengali in the Governor - General's new College. Would he give his consent?' Going over to C's room, I found Ward summoned in the same earnest manner."

The three agreed together that Carey should accept nomination. He was not actually made "Professor" in the first instance because he was a Nonconformist. He had to be content with the title "Tutor". Before the first term was over he was asked to teach Sanskrit as well. Later he was made responsible for teaching Marathi. In course of time his status as Professor was recognized.

A most significant contribution

Carey's work at the Fort William College became most significant for the mission.

1. It gave to him and to his colleagues a prestige which they would not otherwise have gained, thus making their position more secure and enabling them more effectively to influence social reform.

2. It brought Carey into contact with Indian scholars from all parts of the land, thus increasing his own understanding of Indian languages, and with their assistance making possible the astonishing achievements in Bible translation.

3. Carey's salary as Professor helped to finance the mission for close on thirty years.

4. Carey was able to influence in impressionable years a host of young men who later occupied key positions in the East. For example, of his first forty-five students, twenty-one rose to be judges, with nine of the Court of Appeal.

Metcalfe and Bayley, who came to Carey straight from Eton, became Provincial Governors - General; Plowden, Secretary to the Board of Trade; Morton, Deputy Accountant General; Barwell, Comptroller of the Treasury; Fraser and others, Commissioners of the Revenue; Pakenham, Secretary to the Governor-General, and Siddons, Postmaster-General. Justice has not yet been done by historians to Carey's contribution as a Christian minister to the administration of British India in this period.

Members of the staff of the Serkawn Hospital, South Mizo, Assam, standing outside the out-patients' department. In charge of this hospital is Dr. Handley G. Stockley

Ceylon Has a Ter-Jubilee Too

Baptists in Ceylon, like those in Britain, are celebrating a ter-jubilee.

The celebrations began on 16 April in the Grandpass Church, Colombo, the oldest Baptist congregation in the country.

Many churches are having "inner missions" and a Jubilee Fund is being raised with the immediate object of putting the finances of the Baptist Council on a firmer basis.

The occasion is being used also as an effort to stimulate the life of the churches in the face of many difficulties.

A major matter of concern is the taking over by the Government of Christian schools with the exception of a number of larger ones which will be able to continue as private institutions which do not charge fees.

The effects of the take-over will be felt increasingly. Buddhism and Hinduism will be taught in "ex-Christian" schools to children whose parents hold those faiths. The children of Christian parents, of course, will be taught Christianity. Christian teachers are expected to be scattered by transfer.

Tension between the Sinhalese people and the Tamils adds to the difficulties of the situation for the churches. But Baptist work goes on among both sections. New activity among the Tamils of Kandy is being started by the Rev. David Edward who has moved to the ancient city from Ratnapura, a Baptist centre among the tea estates. There is a strong Baptist church in Kandy, but its membership is almost wholly Sinhalese.

Evangelism by radio and literature is being developed. As a result of broadcasts, there are hundreds of applications each month for a correspondence course on St. John's Gospel. Most of the applicants are Buddhists. Among new tracts is an explanation of the Christian religion written especially for Buddhist inquirers. Some of the tracts sell well. For example, a Christmas tract, 10,000 copies of which were printed, was sold out in a few days.

More Schools For India's Children

It will not be long before all Indian children attend school. Already the Indian government aims at educating 80 per cent of the total children in the 6 to 11 age group. In fact, it is planning that 52 million children in that age group will attend school in 1965. That is the equivalent of the total population of these islands.

The progress in persuading parents to send their children to school can be seen from these figures. In 1950 18 million Indian children went to school, by 1955 24.5 million were attending, and this year it is expected that 34 million children will be learning the three R's.

These phenomenal figures indicate something of the problem of Christian missions in providing sufficient literature for millions of new literates. The population of India is so vast, and growing so rapidly, that the task facing Christian missions is greater than that which faced William Carey.

Buddhism to be State Religion

Prime Minister U Nu has disclosed that Buddhism is expected to become the state religion of Burma in the near future, but that complete religious toleration of minority groups will be safeguarded.

The prime minister gave this assurance at a recent meeting here of thirteen bishops of the Anglican Council of South-East Asia. Bishop Stephen F. Bayne, Jr., executive officer of the Anglican Communion, attended the meeting along with the bishops from the dioceses of Rangoon, Singapore, Malaya, Borneo, Hong Kong, the Philippines and Korea.

Noting a feeling of uneasiness among certain sections of the population relative to religious freedom once Buddhism becomes the state religion, U Nu declared:

"It is the intention of the government to ensure that the protection now afforded by our constitution to all our religious groups will in no way be affected by the formal adoption of Buddhism as the state religion of Burma.

"Indeed," he continued, "it is our determination that the harmonious relationship existing between the Buddhists and the followers of other religions will be perpetuated for all time, and that neither persecution nor discrimination on religious grounds will ever be permitted to blacken our history.

"The progress and prosperity of the Union of Burma demands that all should work together for their common good, and this can only be achieved in an atmosphere of racial and religious tolerance and mutual respect." E.P.S., Geneva.

Muslim Paper Gives Christian's Confession

The confession of faith of Eastern Nigeria's first African governor has been published in the country's largest newspaper by its Muslim editor.

The Times printed the testimony of Sir Francis A. Ibiam in connection with his installation to the top government post. His appointment was viewed in Nigerian church circles as evidence of religious freedom in the nation.

Sir Francis' confession stated that he accepted as "the absolute truth that Jesus Christ is the Son of the Living God, and that for my sake He died."

"Jesus Christ never fails in His promises," the new governor continued. "The Lord has made it possible for me to discharge many and heavy responsibilities which fall to the lot of people in my station in life."

A Congo Pastor Writes to You

Pastor Maurice Mondengo, who has recently taken up work at Pimu, Republic of Congo, has written the following message to church-people in Britain.

His message was written in the Lingobe language and was translated into English by one of the Upoto-Pimu missionaries.

I AM very pleased to write to my friends in the Church of Jesus in lands far away. The main thing I want to tell you is my desire to serve the Lord and to work with those who are already engaged in His service here.

I came to Upoto in 1941 when I was very small, and my teacher in school was Pastor (as he now is) Samuel Koli. From that time on I wanted to serve the Lord, even though I was only a boy. I knew it was not my own idea, but that the Lord had work for me to do.

In 1945, when I finished primary school, the missionaries asked me, together with the other boys, what I wanted to do, and I said I wanted to be a pastor. At that time we had no pastor at Upoto, and the missionaries were rather doubtful about my understanding of the matter. They thought I was saying "childish things", and I do not think that at that time they agreed in their hearts with what I said. So I became an assistant teacher, was eventually married, and had three children.

In 1950 I was called to go to Kimpese to attend the Bible School course there. All went well in the first year, but, at the beginning of the second year, my wife died two days after the birth of our fourth child, and I was left with a tiny baby to care for.

However, God never leaves us, and I was helped by the missionaries and my friends, but eventually, because of the difficulties, it was agreed that I should return to my village and leave the children there, returning alone to complete the course at Kimpese. Afterwards, I stayed on for a further year at Kimpese as a teacher.

Return to Kimpese

When I returned to Upoto, I married again and we stayed for two years in the work, after which it was agreed that I should go back to Kimpese to take the Theological course. We went back as a family, and I did one year's preparatory course followed by four years in the Theological school, from 1955 to 1960.

(*Photo: E. Bridges*)

A Upoto woman carrying home a heavy burden

I have learnt that the many troubles and difficulties we meet in life can be like steps on a ladder to bring us nearer to God.

Now at Upoto I am the second Pastor, working with Pastor Koli, the missionaries and the Church leaders, who are helping me to get practical experience for the work that lies ahead.

I have a great desire in my heart to devote myself to helping those who do not yet know the Name of Jesus. Truly, God supplies all our needs—strength, wisdom and the desire to serve Him, and many other gifts which prepare me to devote myself to His service.

Just as I ask the missionaries for help, so I ask you, my friends who are far away, for the gift of your prayers, that the Lord may grant me courage and strength and wisdom equal to the tasks which lie ahead.

Jesus said, "The harvest truly is plenteous but the labourers are few; pray ye therefore the Lord of the harvest that He send forth labourers into His Harvest". When you do, please remember in your prayers those of us who are engaged in His service here at Upoto-Pimu where there is a great work to be done.

I hope that I may have the opportunity of meeting some of you one of these days. Meanwhile, please accept the greetings which all of us in my household send to all of you. We are all friends and brethren together in Jesus. May the Lord bless you all.

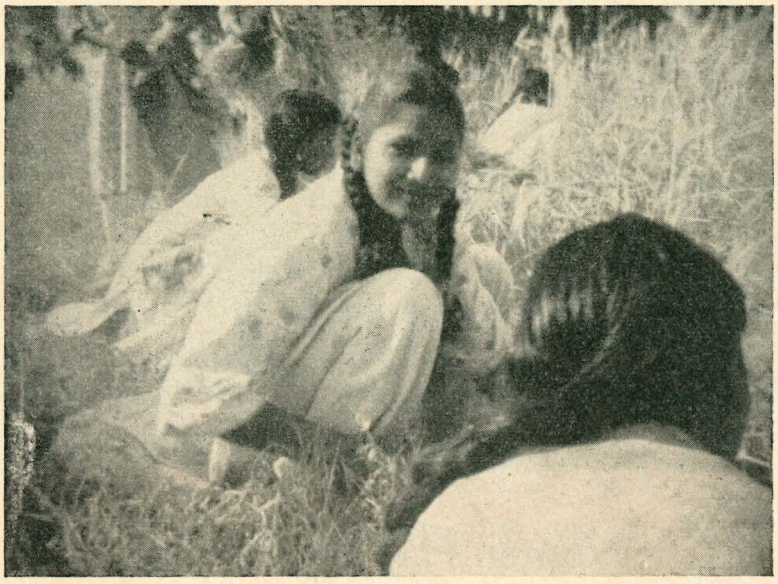
For Women Only

By EDNA TOSELAND

IN 1956 I visited a school in a small village in East Pakistan. School sports were in progress when we arrived. There were lots of fun and laughter, jumping, running, and blindfold games. How excited they were.

It gradually dawned on me that the children playing were all boys. Were there no girls? Oh yes, I turned and saw, peeping through a window with bars, the faces of half a dozen girls, and that was the nearest they would get to joining in the fun of the games.

This, of course, was a Muslim school, in a country where 86 per cent of the population are Muslims. Where 81 per cent can neither read nor write. Where Islam holds a very strong sway.



(*Photo: B. Carpenter*)

Happy schoolgirls at Palwal, North India, help with the harvest

Thousands still in purdah

Even in 1961, thousands of women are kept in purdah. This means that, after marriage, if a Muslim woman goes out or travels anywhere, and mind you she rarely does, then she must wear a garment called a *Burka*. This covers her from head to foot with a lattice-work arrangement over the eyes so that she can see where she is going. Why? Because she must not be looked upon by any man other than her husband. This rule, of course, is lifted only when she is brought to hospital to see the doctor, a male doctor being the only exception.

We see plenty of women in the Out-patients' Department: Muslims, Hindus, Buddhists and Christians. The small waiting room is partitioned down the middle so that the male escorts sit one side and the women the other.

A Muslim woman will often come in wearing her *Burka* and holding open a large black umbrella. She will walk crouched up behind this so that no one can see her until she reaches the secluded part of the room where she can wait with the other women to see the doctor.

Some weeks ago the wife of a well-educated Muslim was brought to the hospital, but she refused the thorough examination the doctor wished to make in order to make a correct diagnosis, and so give the right treatment. Two weeks later she was brought back again with a severe haemorrhage, and the doctor fought a losing battle to save her life, and she died. Had she given permission in the first place for examination, then she would probably be alive today. Who knows?

Do you like to go shopping down town? This is what thousands of Muslim women can never do. Do you sit at an office typewriter, or work in a factory with other women? Those kinds of jobs are always filled by men in East Pakistan.

When next you wander to the town to do your shopping, when next you enjoy a social evening in mixed company, when next you think about all the employment and freedom there is for western women today, think of these thousands of women in East Pakistan, confined to one or perhaps two rooms. Confined to an enclosed courtyard, even the pathway to the latrine, some yards from the "house", is all enclosed so that they can go back and forth without being seen.

What then do these women do? They just see to the cooking, and bring children into the world, and look after the young. Nothing else. Never see anything, never go anywhere. How would *you* manage under these circumstances? I wonder!

(Photo: R. H. Whitfield)

A training conference for evangelists in session in West Orissa

Women Play Big Part in Struggling Church

Women are taking a leading part in the work of the Bengali-speaking churches of Calcutta, some of which are having a hard struggle.

The city has fourteen Baptist churches and seven of them have Bengali congregations. Not one of the Bengali churches has an ordained minister. Lay pastors are doing a good job in their limited time, but they cannot do all that needs to be done.

Some of the Bengali churches are old-established and have large congregations. Others are new and small, meeting in houses. They include groups of refugees from Pakistan and many of the Bengali Baptists are extremely poor.

Most of the churches have women's meetings, usually held in homes. Emphasis at these meetings is on prayer, particularly for people known to be ill or in other need. Financial help is given to the needy from the offerings.

Matters of common concern are considered by a women's committee consisting of two representatives from each church. It recently held a rally at which 150 women were present. Speakers at the rally urged more Bible teaching. As a result, a united Bible study and prayer meeting is being held once a month.

Sunday schools are well attended. Three-quarters of the children at one school are from non-Christian homes. The women's committee is trying to improve the quality of the teaching in the schools. It recently held a one-day conference for teachers. Subjects considered were worship in the Sunday school, lesson material and visual aids.

Many mothers in the Bengali churches are distressed about their sons running wild. One cause is that some of the parents cannot afford to pay school fees.

A missionary writes: "This is a very serious problem in Calcutta. Many Christian parents are at their wits' end to know what to do."

The Christians in Calcutta are a tiny minority and the Bengali churches wage an unending battle with poverty. But missionaries' reports tell of great faithfulness and heroic efforts to maintain Christian standards.

Exciting News Mission

From Yalikina in the Orientale Province of Congo comes exciting news for which we can give God thanks. Last year 1,784 people confessed Jesus Christ as Lord in baptism. The church membership in the area now stands at 5,332. It is that size because in recent years there has been mass movement in the area.

The church, which is organized into 116 separate congregations, gave over £3,900 in 1960 towards the payment of its pastor, evangelists and Christian school teachers. If comparable standards of living are taken into consideration the giving of the Yalikina area is far better than many English churches.

The spiritual concern of the leaders of those churches can be judged by something which happened recently. One of the teachers paid a visit to the missionary, Rev. G. Ellis, and expressed concern about the state of Congo. Then he asked "Why don't some of us get together and really pray about it—not the usual morning prayers or weekly prayer meeting but something more vital?"

As a result of this the church leaders and one or two others living on the mission station have started to meet together for prayer on three evenings a week, usually in the missionary's house. This has already borne fruit in a richer prayer life and deeper fellowship among the leaders of the church.

There are, of course, difficulties in the area but there have been also

Missionary Composes

Let us be free to love our neighbours,
Free as faithful witnesses,
Free to serve the Divine King,
Jesus Christ our Master.

That is a translation of a verse from a song composed by a missionary to celebrate the independence of Congo.

The missionary is Mr. A. S. Cox, Vice-Director of the School for Pastors and Teachers at Kimpese.

from a Congo Station

many encouraging features, not least of all the number of baptisms. The strength of the church is indicated by the fact that there have been very few losses from among its membership to the Watchtower and Kimbanguist movements, which have traded on nationalistic feeling.

The educational work in the Yalikina area has continued to expand. It is hoped that many more candidates will go on to Yalemba for secondary education. But two big difficulties have to be faced. The vast majority of the schools around Yalikina are supported by the church and the expanding programme and the rising wage bill have made the programme too great for the church's resources. This may mean that some of the work will have to be curtailed. Then, at the moment, it is extremely hard to obtain school supplies. This at present has affected text books for the higher grades, but if the confusion in Congo lasts there will be little hope of getting new school books.

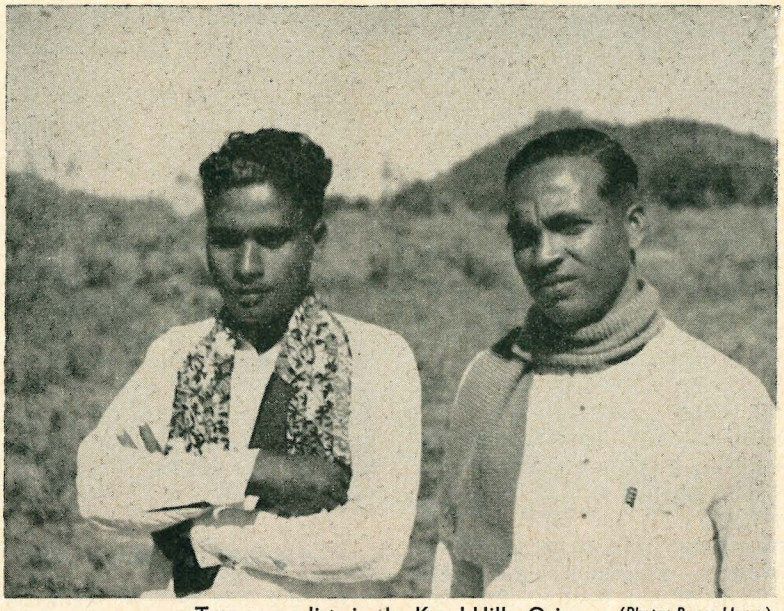
Yalikina Christians are very keen to have their missionary remain, and the church council has expressed a strong desire for the missionary to stay there for a considerable period. Considerable use is being made of his services—in Sunday preaching and other ways. Relieved of his administrative responsibilities, he has been able to help in many other ways and has been treated with great kindness and consideration by nearly everyone.

Song of Independence

Soon after the school was reopened recently, it had a visit from the Territorial Administrator, a Congolese, and the choir sang Mr. Cox's song.

The administrator immediately made the words the text of his address. "That," he said, "is what you have got to teach."

Before he left the school he asked for copies of the song to give to his assistants.



Two evangelists in the Kond Hills, Orissa *(Photo: Bruce Henry)*

Cyclone Wreaks Havoc

Another cyclone has wrought havoc in East Pakistan, leaving behind a trail of wrecked houses and homeless people. This has been the third severe cyclone in seven months.

Again B.M.S. mission stations were in the path of the storm. This time Barisal, Santi Kutir and Khulna suffered most. Damage included a wrecked missionary's house and servants' quarters at Santi Kutir. The chapel there lost its roof and the school the same and both were badly shaken. Both schools in Barisal were severely battered. A new barn at Khulna now needs another new roof—the one that had just been put on it was torn off in the gale.

But damage to the mission stations is only part of the toll. Throughout the Barisal district bamboo houses were blown away, the thatch roofs of mud houses destroyed and Christian and other school buildings severely damaged.

It is reported that 42 people of the Christian village of Sonatola were drowned by a tidal wave caused by the cyclone. The village was built on a low-lying island in the Sandarbans near the sea. Only two or three of the houses are still salvageable.

News has come in very slowly from the districts most affected and at the time of going to press B.M.S. Headquarters has no complete picture of how much will be needed to repair workers' houses, schools and chapels.

But it is known that at least £2,400 is needed for repairs to mission stations alone. Of this sum half has already been cabled to East Pakistan for urgent repairs. July and August are the period of the rains. If repairs to buildings are not put in hand immediately further damage will result.

The sum of £2,400 includes nothing for general relief work. Thousands of Christians have suffered. There is a Christian community of 7,000 in the Barisal area alone. In an area as densely populated as East Pakistan some millions of non-Christians will also need help. People who regularly live at starvation level cannot survive long without a roof over their heads, especially in the torrential rains of East Pakistan.

Government and other relief agencies are already doing their best, but there will be many cases where our missionaries will be called on to administer aid.

John Wenger, "Colossal in Mind"

By G. P. R. PROSSER

FIVE years after the death of William Carey, and just over a year after the painful schism between Serampore and the Baptist Missionary Society had been healed, a young Swiss missionary arrived in Calcutta. He was just twenty-eight. On him, within a few years, was to fall Carey's mantle. For it was he who continued Carey's life-long work of Bible translation.

This month is the 150th anniversary of the birth of that missionary. His name was John Wenger—a famous name in the annals of our Society, for four generations of Wengers have served it. He was born in a tiny Swiss hamlet on 30 August, 1811. He died at "cock crowing" on 20 August, 1880 in the bustling metropolitan city of Calcutta, where he had served for the whole of his missionary life.

Ordination declined

John Wenger had been intended for the ministry of the Swiss National Church. To that end he had received a classical and theological training at Berne Academy, and, in fact, had distinguished himself in academic work.

But the formalism of the Church, for which he was intended, was a barrier to him. He became much concerned about its lack of spiritual life and with a group of friends belonged to the "Evangelical Society", the purpose of which was to quicken piety.

In 1833 he was ready for appointment as pastor. But after much heart searching, and after a decision which must have been a costly one to make—for his family could not understand it—he declined ordination. However, he did complete his studies.

Soon afterwards he obtained an appointment as tutor to the family of Henry Leeves, an agent of the British and Foreign Bible Society, who was translating the Bible into modern Greek. He continued in his service for five years—years which were largely spent in Greece.

A visit to London

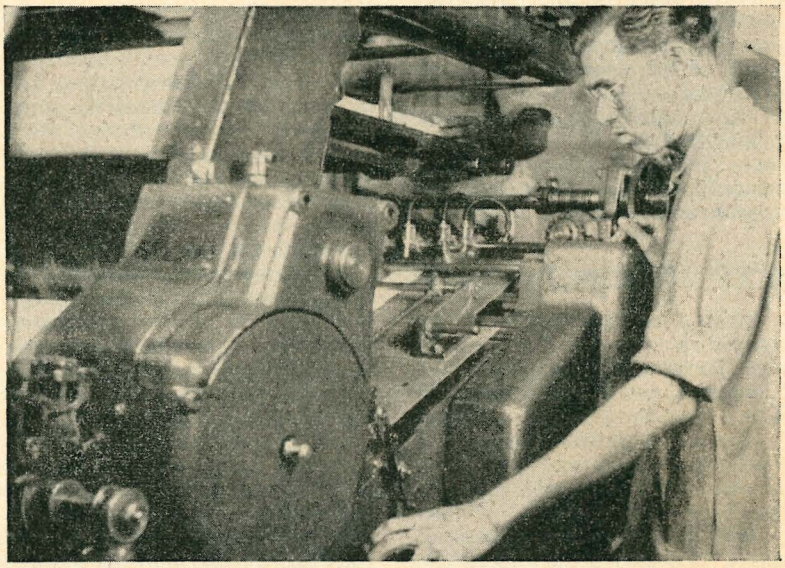
During this period Wenger's thoughts turned increasingly to India. In 1838 Leeves brought him to London. There Wenger was introduced to John Dyer, Secretary of the B.M.S., and through him met John Mack of Serampore and others.

Two famous preachers, both taking the same text on the same Sunday helped him to decide to offer as a missionary for India. One morning he went to hear Edward Steane at Denmark Place and in the evening to Bedford Row to hear Hon. Baptist Noel. Both took as their text—"Doest thou well to be angry for the gourd" (Jonah 4:9).

After a lengthy visit to Switzerland, he returned to England and offered for service with the B.M.S. On 28 February, 1839, he was baptized at Denmark Place by the same Dr. Steane, whom he had heard preach and was valedicted from the same church on 7 June.

He, in company with other missionaries, including W. H. Pearce, sailed on the *Plantagenet* at the end of June and arrived in Calcutta in September.

The B.M.S. appointed him to be assistant to Dr. William Yates, who was carrying on with great diligence and ability the translation work begun by Carey.



One of the modern machines in use at the Baptist Mission Press, Calcutta

Wenger was soon busily immersed in this and the other work in Calcutta, where there were during this period never more than seven European missionaries for a not inconsiderable work in the city and district.

Language study was his first consideration and in January 1840, he wrote, "From eleven to two the pundit was with me. I began the study of the Sanscrit language, and revised part of the Bible and Gospel history." Much of his early days were spent in study, interposed with visits to the district, proof reading and preaching.

(*Photo: E. L. Wenger*)

Buffaloes passing the science laboratories of the Serampore College on their way to the river for their daily bath

A sad year

But that first year in India was a sad one. . . . "One brother or sister after another has been called away from our midst," wrote Wenger. Deaths included those of Rev. W. H. Pearce and Rev. F. Tucker, who had been valedicted with Wenger.

In January 1842, Wenger married Eliza Lawson, the daughter of John Lawson who had joined the India staff in 1810 and died in 1825.

During Wenger's early years in Calcutta "the Bible Translation Society" had been formed by the Baptists to help in printing and circulating translations of the Scriptures from which the British and Foreign Bible Society had withdrawn its assistance. This followed nine years of controversy in Calcutta and London. For years the Serampore translations had been accepted, then the paedo-baptists became unhappy about the translation of *baptizo*.

Yates, with Wenger's help, produced a revision of the Bengali Old Testament in 1844. Travelling home the next year he died in the Red Sea. In 1845 a revised version of the Bengali New Testament was produced and the Bible then issued in one volume.

Wenger set himself to learn Sanscrit with the intention of producing a Sanscrit Bible and also launched a Bengali Christian magazine.

In his translation work he aimed at "faithfulness, perspicuity and acceptableness . . ." He used others to help but always believed that the final responsibility of a translator could rest not with a committee but with "the man who has to execute the translation."

A new revision

In 1852 Wenger revised the Bengali New Testament again after years of painstaking study. His ideas on translation can be gauged from a paper he delivered to the Conference of Bengal Baptist Missionaries in 1872. "It is," he said, "to set forth in one language thoughts expressed in another, and to set them forth in the way in which the author himself would have expressed them if he had originally employed the translator's language. Hence, the translator must first of all be able to ascertain what the author really intended to say; and, secondly, he must be able to express those thoughts in another language not only with exactness, but also in a way which is in accordance with the genius of that other language."

An article in the *Indian Evangelical Review* reveals what he felt about translating the Scriptures. "The work of translating the Word of God . . . is one of the noblest and most important in which a man can be engaged. He who devotes himself to it should make sure that his call is from God."

1853 was a year of deep personal sorrow for Wenger. His wife, Eliza, died and he was left with four small children for whom to care. But his translation work continued unabated.

So did other literary efforts. In 1855 he was appointed Bengali editor to the Tract Society and an increasing flow of Christian literature was published in Bengali.

(*continued on next page*)

Hostel Chapel Opened

By ELSIE LEWIS

AT 5 p.m. on 18 March, 1961, a procession of the Baptist ministers of Delhi and the staff of the B.M.S. Gange High School and the Gange Hostel, led by Rev. F. J. Martin, President of the Baptist Union of North India, emerges from the bungalow and makes its way to its place before the closed door of the Chapel whilst the congregation gathered outside sings "Pleasant are thy courts above". The day so long awaited—the day of the opening and dedication of the hostel Chapel—has come.

Since the day of the foundation stone laying in December we have watched it grow, our daily joy to inspect its progress. The workmen have lived in huts, built up from surplus bricks, beside the Chapel. They have shared our Christmas joys and have become our friends, and although their work finished some time ago three of them have come today to share in its dedication.

Joyful singing

Our friends from other churches and missions, our old girls, parents, boys from the Stephen Thomas Hostel, all are there. They listen to the joyful singing by the boys' and girls' choir of "How Great Thou Art" and to "Kaisa wuh hoga saman" (How great will be the day when Christ comes) sweetly sung by the little children of the Gange. We hear God's Word from Galatians 6:1-10, and join in a prayer of thanksgiving, led by Rev. R. L. Morgan.

And so the great moment comes. Rev. R. C. Cowling, so long our fellow worker in Delhi and now B.M.S. Secretary in India, opens the door, dedicates our Chapel to be God's House for the use of his children in the Gange Hostel, and then speaks of the many blessings we have received from God, and of the joy and necessity of giving, that our lives may be filled with the sweetness of the water of the Lake of Galilee, which receives and gives out its water, rather than the bitterness of the water of the Dead Sea, which knows only how to take.

Too many friends

There are too many friends for the service to be held within the Chapel, but after the service they pour in to enjoy all that has been made possible by their gifts and those of many, with us in thought and prayer though unable to be present today.

Then we stream over to the school hall. Four hundred to dinner. Tables all round the hall, and the children on the floor in the middle and on the platform. Such a clatter of plates, and such a buzz of conversation that not even the delicious food could subdue.

Our hearts are full of joy and thanksgiving. We do indeed "Praise God from Whom all blessings flow."

John Wenger, "Colossal in Mind"

(*continued from preceding page*)

After more than twenty years in India, Wenger returned to Europe in 1860 on doctor's orders. With joy he visited again his native Switzerland for whose mountains he had longed in the flatness of Bengal. He then stayed in England for some time and visited Switzerland again just the day before his aged mother died.

On 13 August, 1862, he once more sailed for India, this time on board the *Shannon*. In December he was back in Calcutta and once more at his old labours. He became pastor of the Intally church in Calcutta in the next year.

Failing eyesight

The Bengali New Testament was again revised by him, the revision being completed in 1872. Failing eyesight had made the task difficult.

In the same year he received from Brown's University, Rhode Island, U.S.A., the honorary degree of Doctor of Divinity. This was a richly deserved honour.

Failing health soon made his withdrawal from the pastorate of Intally necessary, and in 1874 he set sail for Europe. He was back in Calcutta in 1876 and soon once more at translation work, but his poor eyesight made these labours more and more difficult.

He died early one August morning in 1880. The *Missionary Herald* said: "So passed away one of the noblest, gentlest, most gifted and unselfish of men; a burning and a shining light; colossal in mind, but ever gentle and childlike in bearing, loved by all, and most by those who knew him best."

Serampore's History Retold

The Council of Serampore College has marked the Bicentenary of Carey's birth by publishing *The Story of Serampore and its College* (12s. 6d.). It bears the same title as an earlier book, but is more than a new edition of it. The chapters have been completely rewritten.

The earlier book appeared in two editions, one issued in 1918 to commemorate the centenary of the founding of the College and the other in 1927 to mark the centenary of the granting of the Charter by Frederick VI of Denmark. But since 1927 there have been most significant changes in India and in mission policy—hence the new book.

Of the ten chapters three are contributed by the editor of the volume, Mrs. Wilma S. Stewart, the competent secretary to the Publicity Committee. She writes on the Danes and Serampore, the Charter, and the Theology Department, 1929-60. Mrs. E. L. Wenger tells briefly and simply the story of the Serampore Mission and its founders. The story of the College to 1929, when Dr. G. H. C. Angus became principal, is told by Rev. D. A. Christadoss, that of the Arts Science Department, 1929-60, by Professor K. R. Chatterjee. Carey's contribution to Bengali literature is discussed in an important chapter by that eminent authority Dr. Kalidas Nag (who incidentally shows the connection between Carey's work and that of Dr. Rabindranath Tagore, winner of a Nobel Prize for Literature, whose centenary is being celebrated this year).

The chapters of the book which are most valuable in their relation to the discussion of missionary policy in general, and the present significance and future role of Serampore College in particular, are the two by the Principal, Rev. William Stewart on the Ecumenical character of Serampore College and the College Council. These two chapters, and that by Rev. J. C. Hindley on Serampore and the Future, are the ones most likely to be widely discussed.

Copies of this book can be obtained from the Carey Kingsgate Press Limited, 6 Southampton Row, London, W.C.1.

News of Famine in China

A former mainland missionary now resident in Hong Kong has sent information to the U.S.A. received in letters from the mainland that somehow escaped the censor.

One Chinese heard from her relatives in Shansi that they were "bloated with famine". She made up a food parcel for them and sent it to them, along with $60.

A return letter from her relative stated, "I have had a village trial, confessed my wrong and been acquitted. How could I dare to accept food from abroad? I need nothing, my children and I delight to fast for our country's sake." The $60, he said, has been put in the bank by the authorities "to be used for my good."

Another recipient of a food parcel, resident near Hankow, was more fortunate, He actually received the ham and flour which was sent from Hong Kong, and wrote back, "We had not seen meat for months. The ration is four ounces of fat per month. The flour is wonderfully invigorating. I drink it in water after returning from the fields at midnight." (He is a teacher by day.)

A mainland recipient of a tin of biscuits wrote that he was able to sell it on the black market and buy nine *chin* of rice. "This will give the children a little extra for this month, but what we will do next month I do not know."

WILLIAM CAREY
By J. B. Middlebrook
5*s*.
CAREY KINGSGATE PRESS LIMITED

Church More Grown-up

Work at the B.M.S. hospital at Pimu, Republic of Congo, is busier than ever, reports Miss Maisie Chaplin, who has returned there from Britain.

This hospital was the only one with a doctor in a large area at the time her letter was written. So, patients are flocking to it from much further afield than previously.

Dr. H. B. Kennedy, of Pimu, and Miss Chaplin are visiting a large State hospital about fifty miles away as often as they are able. They also have ten rural dispensaries to supervise.

Miss Chaplin said she found the church in Pimu much as before she left for Britain, but "more grown up".

"Our Church and district are in a very healthy state spiritually," she writes. "We (missionaries) in this area started to take a back seat quite a long time before Independence."

Christian Magazine Ceases Publication

The interdenominational Christian magazine, *Tien Feng*, which was the official organ of the Three-Self Patriotic Movement of China ceased publication a year ago. It is now learned that the issue of 18th April, 1960, was the last.

This magazine was begun in Chengtu in 1944. After a brief hiatus it was resumed from Shanghai. Throughout most of its existence it was a weekly magazine giving news of the whole Protestant Christian movement in China.

After the Communists came to power it could no longer reflect the free discussion of controversial questions, but it continued as the one Christian magazine with a concern for nation-wide Christian news.

For several months before its demise, the scarcity of concrete church news in its columns was becoming more and more apparent.

Useful Guides to Bible Study

ANYONE now resolving to study the Bible more seriously cannot complain that there is a shortage of inexpensive aids. Recently quite a number of helpful books and booklets have appeared. Among them are the "Bible Guides" published by the Lutterworth Press.

Their reliability and balance are guaranteed by the joint editors of the series: Dr. William Barclay and Dr. F. F. Bruce. The books are attractively produced in handy format and cost only five shillings each.

So far the first four only have been made available. Altogether there will be twenty-two volumes. *The Making of the Bible*, by William Barclay, gives a clear, simple and concise account of how the literature of the Old and New Testaments came to be written, edited, collected, and regarded as Holy Scripture. An excellent bibliography is appended. *The Good News*, by C. L. Mitton, is an introduction of the first three Gospels and a consideration of their contents. *The Wisdom of Israel*, by John Paterson, is a first introduction to the books of Job and Proverbs. *Prophets of Israel:* (1) *Isaiah*, by George Knight, is a brief introduction to the whole of the book of Isaiah and a helpful summary of its contents.

All the books are concerned primarily with the religious significance of the parts of the Bible dealt with and their relevance to Christianity today. The aim of the whole series is "to present the purpose, plan and power of the Scriptures". They combine the modern knowledge of the Bible together with all the evangelical zeal of sound Biblical expression—and all done in handy readable form.

Certainly the first four books fulfil the aims of the editors.

129 Baptized at One Service

One hundred and twenty-nine men and women were baptized at one great service at Manteke in the Republic of Congo recently.

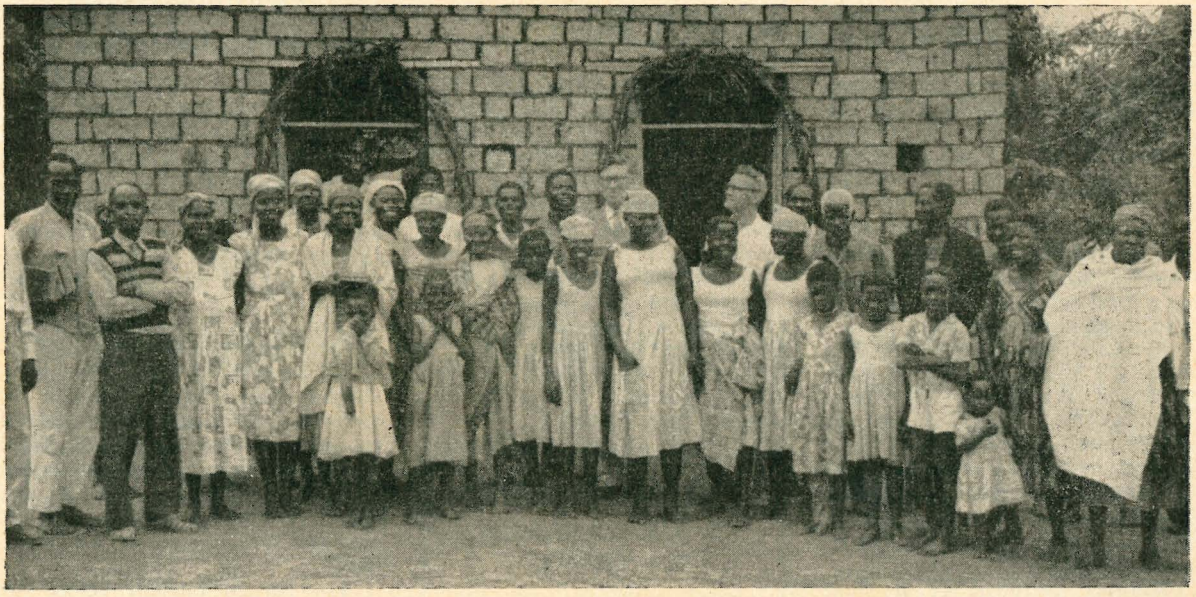
Manteke is the church centre of Moerbeke, the collective name for a group of fifteen villages in the Kibentele area. Most of the villagers work on sugar estates and the Church has a membership of about one thousand.

At present, the church consists of upright poles with a thatched roof. The pews consist of rough planks on a mud floor.

But a new church is to be built. Every member has contributed to the building fund and the latest report tells of sun-dried bricks being made by the thousand.

The report says the church-people are "very keen" and contribute to the support of the pastor at Kibentele.

A local evangelist was trained at the Kibentele Bible School. He co-operates well with the missionaries, and he is in charge of the church. He conducts the church meetings and inquirers' classes and keeps the church records.



Rev. E. G. T. Madge and Rev. W. D. Grenfell, with some of the congregation after a service in a village church near Quibocolo. This picture was taken last summer. Now all is desolation in this area (*Photo: D. H. Nearn*)

BACKGROUND TO PRAYER

For use with the Prayer Calendar

The Bengal Baptist Union is responsible for work in one of the most densely populated states of India. It is the oldest B.M.S. field, where missionary labour began under Carey, but it is a difficult field and compared with the size of the population the Christian message has been received by very few.

There are ninety churches under the auspices of the B.B.U., fifty-one of which are in the Balurghat district where work is among aboriginal Santal and Mundar peoples. In this district where work was started in 1947 there has been a thrilling response to the Gospel, and there are some 1,570 church members.

The response in the rest of Bengal can be gauged by the total church membership in the B.B.U. area—4,331, with a Christian community of about 7,000.

Calcutta alone has a population of five and a half million, according to the latest census figures. There are also estimated to be 3,000,000 refugees in the city, but whether these were included in the census figures we do not know.

Our own Baptist Mission Press by its large output of Christian literature in many languages is doing much to advance the cause of Christ throughout India.

Likewise Serampore College, which trains future ministers from all over India, has considerable influence on the life of the Church.

South Mizo District

The Church in this area is now facing the problem of third generation Christians, and also suffering from the incursions of various sects. But its sacrificial efforts to be financially independent of B.M.S. help continue, and it has its own missionary work among the Tuikuks and Chakmas, neighbouring tribes.

ACKNOWLEDGEMENTS

(To 30th June, 1961)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: E. C. Boon, £3 3s.; A friend, for work in Congo, £2 10s.; K. Banda, £5; "In His Name", £1; Anon., Birmingham, £3 4s.; Anon., "In memory of Mrs. Margaret Wilson", £2 2s.; Anon., Birmingham, £10; Anon., Kelso, £5; D.H., "To help Angolan refugees," £6; "A Friend", Barrow-in-Furness, 10s.

Medical Fund: Anon., £5; Anon., leper work, 10s.; "For work among refugees", £1.

Congo Famine Relief: A school Scripture Union Group, Moortown, 10s.; "A little more", £3.

Angola Refugee Relief: E.M.W., 10s.; Anon., £10; Mrs. G. Pidduck, £25; Anon., Birmingham, £1 1s.; C. E. Conway, £5; Anon., 10s.; Anon., £25; Anon., Eastbourne, £10; Miss E. K. Hope, £5.

LEGACIES

The following legacies have been gratefully received in recent months:

		£	s.	d.
June				
12	P. Lomas	50	0	0
	S. B. Stephens (Mortgage Interest)	16	1	7
20	Miss R. E. Bray	25	0	0
	Miss H. M. Toller	40	0	0
	Miss M. Pritchard	50	0	0
21	Mrs. A. H. Culpert	137	16	5
22	Mrs. R. Huntley (£100 Medical)	200	0	0
26	Mrs. C. A. Stibbon	150	0	0
28	A. T. Reeve	19	14	0

MISSIONARY RECORD

Arrivals

7 June. Mrs. E. G. Collins and three children, from Cuttack, Orissa, India.

10 June. Miss G. Lowman, from Ntondo, Congo Republic.

18 June. Miss E. W. Taylor, from Barisal, East Pakistan.

22 June. Miss W. Cuff and Mrs. W. D. Grenfell, from Quibocolo, Angola.

26 June. Rev. R. D. Robinson, from Stanleyville.

3 July. Mrs. H. W. Nicklin from Barisal, East Pakistan.

Departures

10 June. Mr. and Mrs. D. G. Lloyd, of Wallasey, to Mount Hermon School, Darjeeling, India.

Birth

4 June. At Falkirk, to Dr. and Mrs. J. R. Taylor, of Yakusu, Congo Republic, a son, Graham Laird.

CHRISTIAN COLLEGES OFFER FREE PLACES TO ASIAN STUDENTS

Some nineteen Christian Colleges in Asia have now offered a "free place" (board and tuition provided) to a student appropriately qualified from some other Asian country. Still further offers are expected in the future.

A number of the applications for these places in 1961-62 were received by the closing date on 31 January and these are being considered by the Colleges. Final decisions will be reached by the E.A.C.C. and intimated to the candidates not later than March.

A full list of places available for the year 1962-63 will be circulated by August 1961, and applications will close on the following 31 January.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic Wesphone London. Chairman: Rev. H. H. Rowley, D.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
General Secretaries: Rev. J. B. Middlebrook, M.A. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
Contributions and donations should be sent to the General Home Secretary at 93 Gloucester Place.

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SEPTEMBER 1961

Baptist Theological Seminary Library

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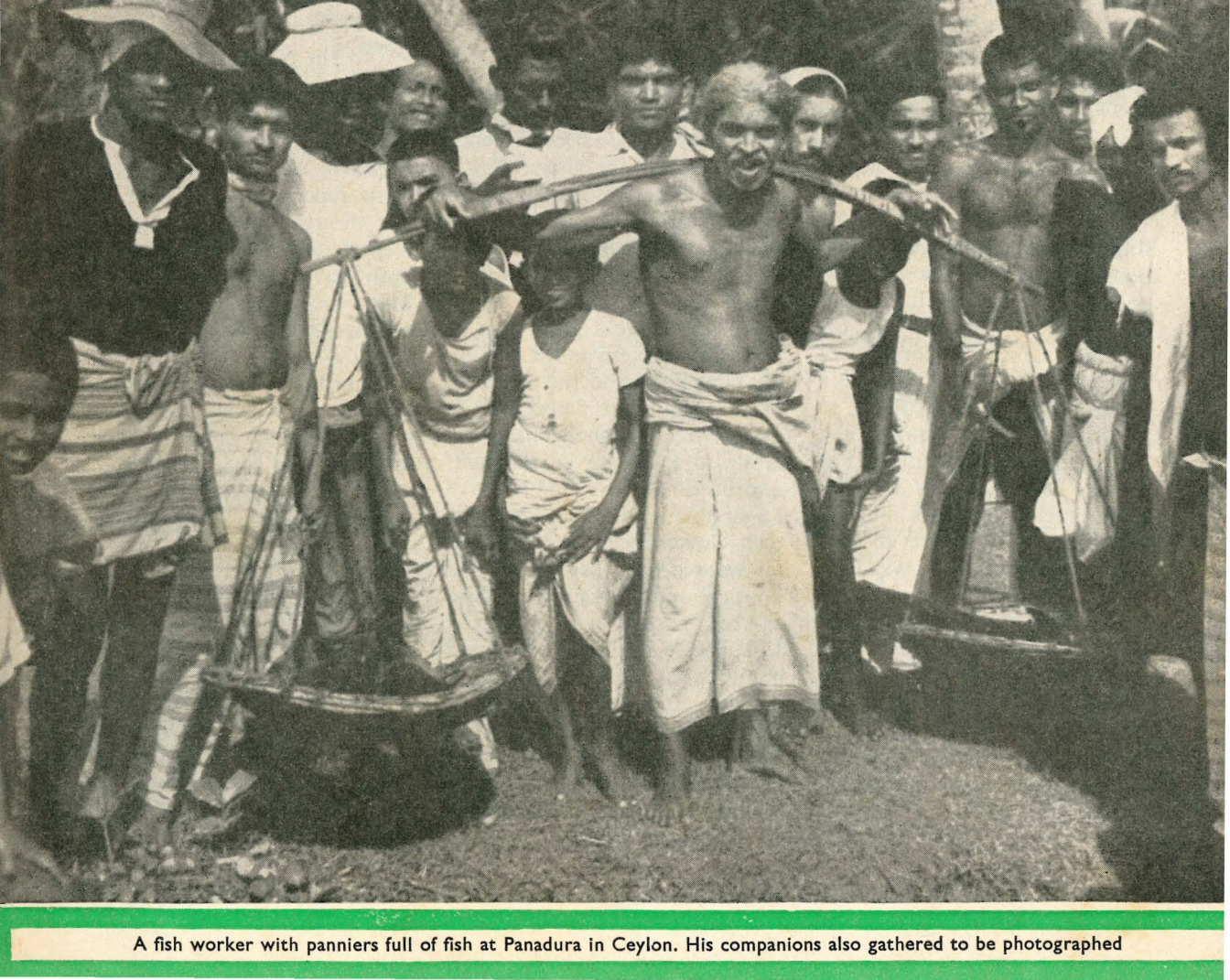
Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



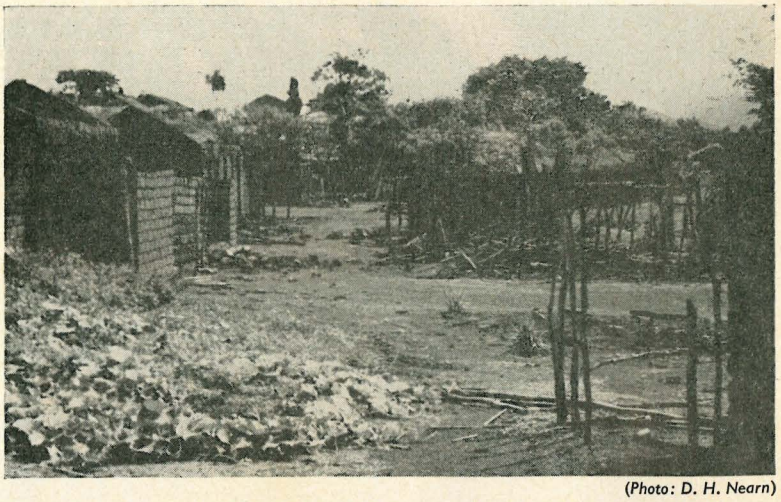
A fish worker with panniers full of fish at Panadura in Ceylon. His companions also gathered to be photographed

The B.M.S. and Politics

THERE was misgiving in some quarters about the protests made by the B.M.S. and its missionaries at the shameful actions of Portuguese settlers and the Portuguese troops in Angola. The Society, it was said, was entering into politics. One minister thought that the missionaries who were protesting were in danger of becoming "tails to a left-wing political kite!" His church would be happier, he thought, if the Committee restrained them. Another friend wrote including cuttings from *The Daily Telegraph* which seemed to show that our missionaries had been mistaken and the Portuguese authorities in Angola were acting in a right and proper way!

Party Politics

It was by no wish of the B.M.S. that the Angola situation became a matter of party politics. The known facts were disclosed to officials of the Foreign Office, Members of Parliament of both the main parties and through them to Ministers of the Crown and leaders of the Opposition. For reasons best known to itself the Government was unwilling at first openly to criticize an ally. Strictly speaking, what was happening in Angola was an internal affair of a friendly power. Some Conservative M.P.s were obviously sympathetic with Portugal and the Portuguese point of view and thought that missionaries were exaggerating or else arguing from particulars to general.



(*Photo: D. H. Nearn*)

All that remained of the village of Seke, near San Salvador, after it had been burnt by Portuguese troops

Other Conservative M.P.s, however, our own Sir Cyril Black among them, fully accepted our missionaries' evidence (as indeed did the Government) and urged the Government to do what it could to restrain the Portuguese authorities.

But it was the Opposition which took up the matter with vigour. We owe a great deal to Mr. Clifford Kenyon for making the facts known to the members of his party. The Opposition is always freer in such affairs relating to a foreign government, and no doubt was glad to have an opportunity to criticize our own Government. But when all allowances have been made for political considerations, there can be no doubt that Opposition M.P.s were sincerely concerned about what was happening in Angola and its effect upon African people generally. And Mr. Hugh Gaitskell's speech in the debate was held to be one of the best which he had ever made.

The National Press

The national press became interested, most of the journalists being very sympathetic. *The Guardian* was particularly good in its reporting. *The Times* was fair though briefer. *The Daily Herald* and *The Daily Mail* both gave considerable space. Many local papers featured the stories of missionaries and others. *The Daily Telegraph* published what seemed to us to be a queer mixture of official Portuguese statements and censored news and the true facts cleverly inserted here and there by its correspondent, Richard Beeston.

Portuguese Refuge—Bland Denial

In rousing popular opinion, which in turn gave rise to increased interest in Parliament and in the Press, the Southend Angola Action Group, led by three of our ministers, played a notable and valuable part. Their activities were in line with the

resolution passed at the Baptist Assembly and had the general approval of the B.M.S., but the Group was quite free and independent, responsible itself for the statements it issued.

As was expected, the Portuguese government permitted only its official statements to reach the press and allowed only one correspondent of a friendly foreign paper (*The Daily Telegraph*) to enter Angola. It took refuge behind a bland denial, and allowed the representatives sent by the British Government only to see what it wished them to see as its guests. Its official communiqués made strange reading to any who knew the real situation in Angola. They implied that the missionary societies for some reason or other had joined in a campaign against the Portuguese people and government and that that campaign had no scruples in regard to truth!

B.M.S. could keep silent no longer

The B.M.S. has never campaigned against the Portuguese people. It has great respect and affection for those Portuguese men and women who were colleagues in Angola. It is mindful of the courageous and faithful Portuguese Baptists. It had no wish to quarrel with the Portuguese government, but it could keep silent no longer about its cruel and repressive methods of government by fear and terror, its failure to attempt to understand the underlying causes of the revolt, or to seek to adapt itself to the contemporary situation in Africa.

(*Photo: C. A. Couldridge*)

In groups large or small, carrying pathetic bundles of possessions, the Angola refugees still filter over the Lower Congo border

It agreed with the African Christians that the time had come for the world to know what Africans in Angola were suffering under Portuguese rule and to protest most vigorously against the avowed policy of "annihilating the terrorists" as the answer to the revolt in the north.

This was well understood by our fellow Christians in Britain and America and other parts of the world. One encouraging feature of the affair was the way in which churches of other denominations came to the support of the B.M.S.

The World Council of Churches took up the matter, as did also the British Council of Churches. A strong deputation of the latter body, led by Dr. Ernest A. Payne and including Rev. Clifford J. Parsons, waited on the Foreign Secretary, Lord Home. The deputation was courteously received. Pointed and vigorous representations were frankly made. Lord Home promised to keep the deputation informed and expressed willingness later to discuss the report of the representatives sent by the British Government to Angola.

There have been no signs of a real change of heart on the part of the Portuguese government. It has repeated its denials. It has quoted to its critics laws which appear to be liberal, but are known by our missionaries not to be observed. It arrested Dr. Cecil Scott, the respected veteran missionary serving as Director of the Lisbon Centre, and kept him in prison "for questioning" without trial. Our own Government spokesman explained in the House of Commons that such action was permissible under Portuguese law!

A.S.C.

In Beleaguered San Salvador

By EILEEN MOTLEY

CONGO children love dressing up just as much as English ones. When we were planning a play for Whitsuntide with the Calambata students and their wives, all the children wanted to be in it. There were twenty of them, including the youngest baby, Ruth, who was born at Calambata in February; and she also took part, in her mother's arms! All the rest were fitted in, too, some as Jewish children, and others as children of other lands.

The Good News in their own tongues

The play started with the sound of singing outside, and "the rushing mighty wind" (which came most realistically through the loudspeaker), followed by an excited babble of voices. Then Peter appeared, with some of the disciples, to preach the sermon that is written in the second chapter of Acts.

His audience, as well as the real one watching the play, was made up not only of Jewish people, but included a Greek and a Roman, an Indian and a Chinese, too, who "heard the good news each in their own language"; and then they, and as many others as we could find costumes for, joined the first disciples, telling how the good news came to each of their countries.

Finally, we built up a picture of the world Church today, Ambrose Ngonga, the church secretary here, and Andre da Costa, from Mboca, representing the Church in Africa. Ambrose closed with the prayer that in this present scattering of the people, as in the days of the early church, those who believe may take with them the gospel of Christ to share with all they meet, and we who remain may bear faithful witness, ready for whatsoever our Lord the King may command.

Bombs and machine-gunning

Plays, and Planes. . . . Every day since San Salvador was attacked by the rebels, reconnaissance planes have appeared, often accompanied by a single bomber, to circle again and again over the town, flying in so low that the roar of their engines, as they swoop close over roofs and tree-tops, deafens one's ears, while afterwards there has been the staccato sound of machine-gunning and the dull roar of a bomb dropped on the outskirts.

We had heard that rebel forces were round the town on all sides, but the planes have averted further attacks, and have kept communications open while we were beseiged.

This was the background as our thoughts turned towards Whitsuntide, and we decided to follow up the play we had given at Easter with another one for Pentecost. For the children it was just a chance to dress up, or to see something interesting, and colourful, and different. For the rest of us it was a reminder, made more vivid by the time we had spent in preparation and rehearsal, that God's ways are not our ways; that "the foolishness of God is wiser than men, and the weakness of God stronger than men".

(Photo: E. Motley)

Students of the Calambata Bible Training Institute who took part in the Whitsun play at San Salvador. These now have all fled because of the unexplained arrest of the man on the right of the picture by Portuguese authorities. At the back is the Rev. John Keith of the Canadian Baptist Mission

The Agony of Angola

By G. P. R. PROSSER

BEFORE me on my desk as I write are two blue-green air-letters bearing Congo postmarks. In the quiet atmosphere of the Mission House, against the normal everyday sounds of Baker Street traffic, it is difficult to envisage the heart-rending scenes these letters describe.

Can you picture the plight of a man who has been in daily terror of his life for the last three months and eventually managed to help his wounded son across the Lower Congo border to safety? His village in Angola had been attacked by the Portuguese Air Force with what he described as "little fire from Heaven which churned up the earth and cut my friends up into little pieces".

He and his son are just two of the Angola refugees. The letters are from Mrs. Bertha Fulbrook, a B.M.S. missionary at Moerbeke in Lower Congo. She and her husband, the Rev. W. C. Fulbrook, are in charge of relief work among 40,000 or so Angola refugees around Moerbeke. At the time of writing, reliable reports say there are some 127,000 refugees in Lower Congo.

Mrs. Fulbrook describes another old African man, who had badly fractured his arm as he was being hurried from a burning village. She writes, "He said not a word against anyone, he just wanted to lie down and to know that he was not being chased any more."

She also describes the result of an attack which had taken place the previous day across the border. In that attack one woman had lost an eye, a little girl had lost a hand. There were other casualties being brought into a Congo hospital.

(Photo: C. A. Couldridge)

Angola refugees—homeless, dejected and often hungry. Help is now being given by the Red Cross, Caritas, and the Congo Protestant Relief Agency

She makes a comment which every Christian will echo: "The bombing and chasing of the fleeing refugees seems so terrible —the Zombo folk are *not* politically minded and many have told us that they would have stayed put but for the fact that when some did they were then rounded up and never seen again."

What she writes has been confirmed from our missionaries who were in Quibocolo working among the Zombo people.

There can be no doubt from such reports that Portuguese military forces are being used against innocent Africans and rebels alike. As Christians we cannot but strongly condemn such action.

Yes, there were African atrocities at the beginning of the uprising. The B.M.S. has strongly deplored these in its statement on the subject. There was terrible revenge by vigilante bands of Portuguese civilians. There is no doubt that thousands of Africans were massacred.

But the terror did not stop there. It continued and at the time of writing it continues. The Portuguese Air Force bombed and machine-gunned innocent villages. The army looted and burnt what was left. It set fire to the long grass, where refugees were hiding.

The B.M.S. was reluctantly led to the position where it requested its missionaries from Angola to prepare testimonies on what they themselves had seen and heard, and it sent these testimonies to the United Nations and gave them to the British

Government and the Opposition Party in Parliament. These testimonies, and others are now being collected, document some of the terrible acts which have been committed by the Portuguese.

No Christian can condone such acts. No Christian can keep silent about such acts. Human lives are being wantonly destroyed. They are the lives of black men, women and children, but they are just as precious in the sight of God.

Searchlight of publicity

What has been done already by the B.M.S. has focused the searchlight of world publicity on the happenings in Angola. We hope that to a certain extent it has led the Portuguese Government to exercise some restraint. We fear that that restraint may only be in their propaganda.

At least the British nation is aware of what has been happening and it seems likely that the British Government will now vote in a different way on the issue of Angola in the United Nations.

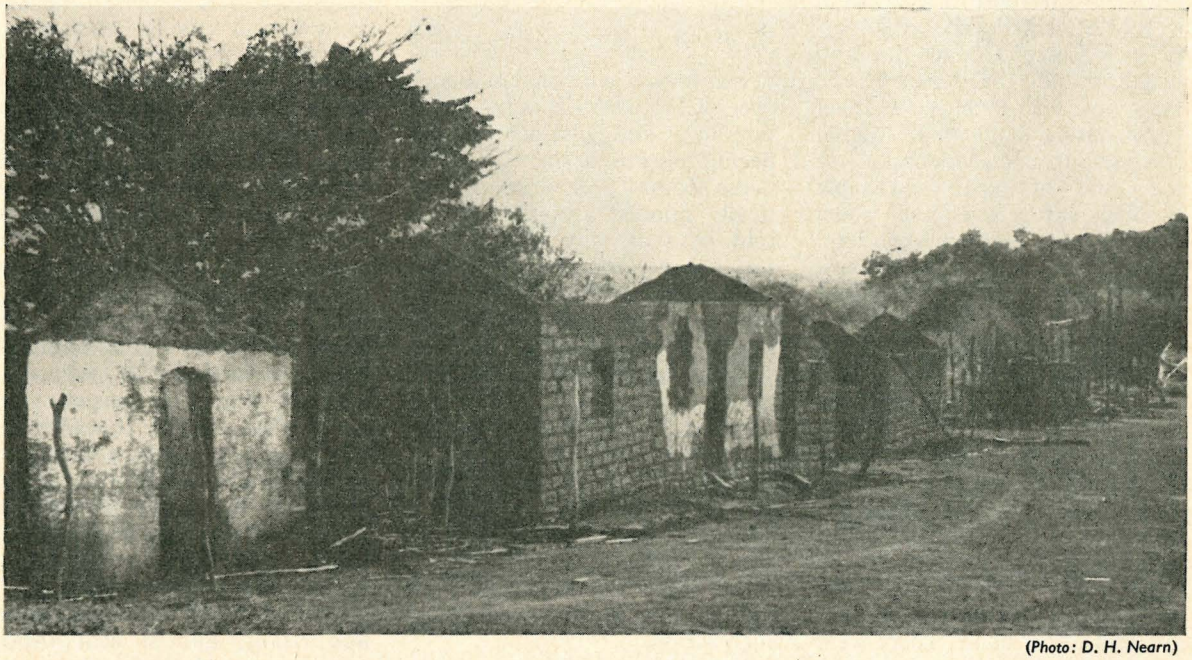
Some say there is little we can do in this country about Angola, which is the possession of a foreign power. But we can influence our own Government that it may speak out openly on these matters. We can pray for Angola, the Portuguese, and all involved in this terrible conflict, and we can help Angolan refugees, many of whom are Christians.

Many brought their Bibles

In the last paragraph of those letters to which I referred, Mrs. Fulbrook writes, "You will be pleased to know that in spite of fleeing many of the Angola folk brought their Bibles. One man came for a free Bible, but I had not then received them from the Bible Society. I asked him to come back the following week. What do you think he said? 'What—another week without a Bible? Please sell me one'. I was ashamed as I realized the times I have not valued the Scriptures myself."

We can pray for such folk who have lost all but their faith, but let not our prayers be our excuse for not doing anything for them. Christianity, if it is based on Christ, is a practical religion. "If your brother is in want *then feed him.*"

Gifts for B.M.S. work in Angola may be sent to the Mission House, 93 Gloucester Place, London, W.1.



(Photo: D. H. Nearn)

Another view of the shambles that was once the village of Seke, near San Salvador. Many villages were burnt by Portuguese troops

The Opening of Urgently Required But Unfinished Church

By JEANNE AUSTEN

IT really began on the Friday afternoon with the church leaders and teachers coming in in ones and twos to shake hands and to express their amazement and gratification. But on Saturday we spent most of our time greeting groups of church members and workers from the district, some of whom we had not seen for a year. We joined in their joy at the partial completion of the church, reminding them that Mongolu (Rev. C. A. G. Austen) was a pastor and did not intend to spend the rest of his years in Congo just building church buildings!—and that the new building is by no means finished.

Everyone thrilled

Everyone is so thrilled with it as it is—mud floor, temporary bamboo seating, no plastering on the walls, no doors—that we are afraid that they will not make the effort necessary to get it finished. The building is usable and we need it, and that is why the service of opening and dedication was held at this stage.

This service, held on 11 June, 1961, will long live in the memory of all of us who were present. The church was full about an hour before the service was due to start and folk sat in the aisles on tree trunks and stools—thus about 1,400 found places inside and more remained outside looking in at the windows. The service was not as we would have planned it, and it would probably have made you fidget, too, but it was as the Africans find helpful.

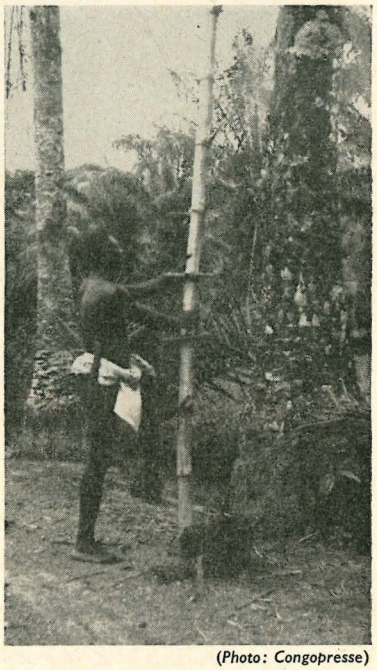
Our own local "évangéliste", Abraham Babundo, conducted the service, Pastor Daniel Kwama of Stanleyville preached the sermon and conducted the communion service which followed. The Rev. C. A. G. Austen led the congregation in a prayer of dedication. But in addition to this there were six musical items by various choirs and the dedication of twins. This, too, was special, for the parents are church leaders, the mother perhaps especially prominent in the church. They have been married for twenty years and no children and then had twins. Ndoko Malia read two Scripture passages and she and her husband, each holding a baby, sang a duet, and then the babies Molondo Dieudonné (God-given) and Singa Merci (Thank you) were dedicated.

They nearly danced with joy

During the offertory the station choir sang and played on native musical instruments an African responsive song. The folk were very excited already and this so pleased them that many stood on their seats and I really thought they would begin to dance. Had they done so it would really have been "dancing before the Lord" for joy, but they quietened down and were reverent and orderly for the sermon.

Perhaps you think so much excitement undue even for a new church building. But it is not so surprising when you realize that the first gifts towards the building of this church were given in 1945 when the work was centred at Ligasa and Lingungu was not even visualized. At that time, and until now, we have only had church buildings in native materials.

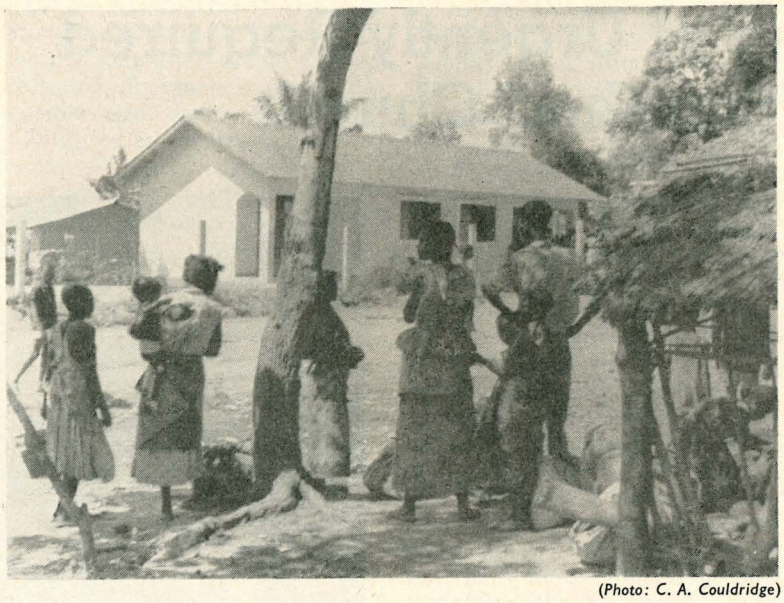
In 1947, when we went on furlough, the church had given £100 towards the new building. But on our return from furlough the decision was made to move from Ligasa to Lingungu and, with the sudden need for a school, a dispensary, stores and houses, the church building was delayed. The collecting, however, went on.



(*Photo: Congopresse*)
An African about to climb a palm tree using a bamboo "ladder"

Year by year the total grew and when it reached £1,500 two years ago an appeal was made to the B.M.S. in England to grant a similar sum. This was done and with the promise of a professional builder we thought we were well on the way to getting our church. The builder, Mr. R. Bridges, arrived in due course with his family but was able only to assemble material and make cement blocks before

(*continued on page 141*)



(Photo: C. A. Couldridge)

The Angola refugees in Lower Congo huddle together in pathetic groups. All their possessions are wrapped in a blanket or contained in a basket

Deep Hunger for the Gospel

In the area worked from our new mission station at Balliguda in the Kond Hills, Orissa, there is a deep hunger for the Gospel and the Word of God.

Already there are thirty-seven churches in that area, out of the present total of ninety-four in the Kond Hills District Union. There are also another fourteen villages in which there are inquirers who are under instruction for baptism and church membership. In one section bordering on Western Ganjam there is an astonishingly rapid movement resulting in whole villages being won. In these places there is a deep longing for the Gospel message and the Word of God which can build them up in the faith.

Unfortunately it is very difficult to provide adequately for this hunger. So many of the new believers are illiterate, and while they have bought Kui or Oriya New Testaments or Bibles to keep in their homes, they are unable to read them.

Also the main sources of Christian fellowship and guidance are some distance away from them. It is difficult to find sufficient pastors and preachers to work in the new areas. There is both a shortage of money and trained personnel, although the local Kond Hills Union is doing all it can to meet these and other needs.

A Quotable Quote

"Having regard to the current fashion in some church and ecumenical circles of suggesting that the day of the missionary is over, or of at least insisting that he must be camouflaged under some designedly innocuous title, it was interesting to find that this supposedly unwanted anachronism was everywhere in demand in as great numbers as ever. The current mood of defeatism about missions, wherever it is found, is unwarranted by the facts."

CANON M. A. C. WARREN
C.M.S. General Secretary

B.W.A. P
Portuguese Act

To the Portuguese Ambassador in Washington, the Secretary-General of the United Nations, and to the Secretary of State, the Executive of the Baptist World Alliance sent copies of the following resolution:

"The Executive Committee of the Baptist World Alliance meeting in Wake Forest, North Carolina, U.S.A., 27th to 29th June, 1961, is shocked and grieved at the reliable and continuing reports of offences against basic rights, dignity, property and life itself occurring in Angola.

Christian F
Three Millio

The Rev. Johannes Krohn, of the Danish Lutheran National Church and Rural Dean of West Zealand, arrived in Calcutta last May to take up his appointment as director of the Bengal Refugee Service for which the World Council of Churches is seeking to raise $1,000,000.

Worst Single Refugee Problem

This is the largest single refugee project that the churches have so far sponsored. Calcutta has an estimated 3,000,000 refugees who fled there from East Pakistan following the partition of the Indian sub-continent. It has been described as "the worst single refugee problem" anywhere in the world today.

The programme is planned to embrace health and social service programmes, community development schemes, training for jobs, and the setting up of a centre where five hundred refugee students attending Calcutta University will have facilities to study away from the shacks which are their homes.

Mr. Krohn, who will recruit his own staff for the project, was born in 1908. He served as a missionary in India for nearly ten years. His

otests at ions in Angola

"Feeling a concern for the 10,000 Baptists, as for all people in that nation, we call upon responsible authorities at all levels to restore order and opportunity for reconciliation.

"Out of our concern we instruct our Baptist World Alliance Relief Committee to offer materials of relief for the well-being of all people in distress in Angola and Angolan refugees in Congo."

At the same time, through its General Secretary, Dr. Josef Nordenhaug, it sent a cheque for $1,000 to the B.M.S. for relief work in Angola.

(Photo: C. A. Couldridge)

This is one of the routes by which the refugees came. At Kimpangu this Bailey Bridge connects the Congo Republic with Angola

roject for n Refugees

wife, who is a state-registered nurse trained in Britain, was born in India where she lived for twenty years.

Mr. Krohn first left Denmark in 1938 to become a missionary in India. At the outbreak of World War II he was elected director of the High School and Teachers' Seminary at Tairabani where there were six hundred students. Despite serious financial difficulties he worked at Tairabani as the only missionary in the district throughout the whole of the war period. He was also a member of the executive committee of the Danish-Norwegian-United States Santal Mission.

The Krohns have two children. The family returned to Denmark in 1947 and since then Mr. Krohn has been pastor of the Lutheran Church at Finderup. In 1957 he was elected Rural Dean of West Zealand which has thirty-three congregations and twenty-seven pastors.

Mr. Krohn has been appointed director of the Bengal Refugee Service for two years. The project is under the direction of the National Christian Council of India and a special board which it has created to supervise the venture.

Hospital, but no Doctors

The Mission hospital at Pimu in the Republic of Congo has 75 beds and about 125 patients. Forty miles away is a fine state hospital with 175 beds and about half a dozen patients.

The maternity department at Pimu has eight beds and about 16 patients. The new maternity department of the state hospital has 60 beds and no patients.

Desperate Shortage

This situation is due to the desperate shortage of medical and nursing staff in Congo. The Pimu Mission hospital is the only hospital to be properly staffed in a large area where the need for hospital treatment is great.

So, the Mission hospital is busier than it has ever been. Yet, members of the Pimu staff are visiting the state hospital once a week to give what help they can. They generally take some patients back to Pimu with them.

Patients at Pimu have often travelled long distances. Their relatives or friends live in a group of houses attached to the hospital grounds. Though many of them arrive in a mood hostile to Christianity, they hear the Gospel preached and see it in action. Latest reports from Pimu say that the results are encouraging.

Although there has been increased activity by sects, thirty-seven people were baptized at Pimu between January and April. The latest report said forty more people had been accepted for baptism.

Another Herald

Spring 1961 saw the appearance of the first number of the *Calabar College Herald*, a magazine produced by the students of the Calabar Theological College, Kingston, Jamaica. The editor is Mr. A. A. Clarke.

Among the interesting articles included are a brief report of the year's work at the College, an article on "Bonhoeffer and Lay Theology" by Rev. W. J. S. Farris, and one on "Calabar Faces the Future" by the present principal, Rev. Donald Monkcom.

William Carey

By A. S. CLEMENT

IX. Increasing Opposition

WILLIAM CAREY, as Lecturer in Bengali, Sanskrit and Marathi at the Fort William College, soon became a person of influence and position in Calcutta. He continued to lead the work at Serampore with his colleagues Marshman and Ward, and with them began to plan for further expansion.

Reinforcements came from England. John Chamberlain arrived in 1803, to be followed two years later by a party of four who had come via America in an American vessel: William Moore, John Rowe, John Biss and Robert Mardon. The committee in England had also recognized Felix Carey, William's son, as missionary. So now there was a staff of nine missionaries with their wives and families.

New Mission Stations

The accommodation was inadequate. A neighbouring house and garden were purchased and the property improved and extended. Plans were made for several new mission stations in Bengal and in Orissa. It was agreed that they should be about 100 to 150 miles apart, each in charge of an English missionary, with sub-stations in the care of Indian helpers.

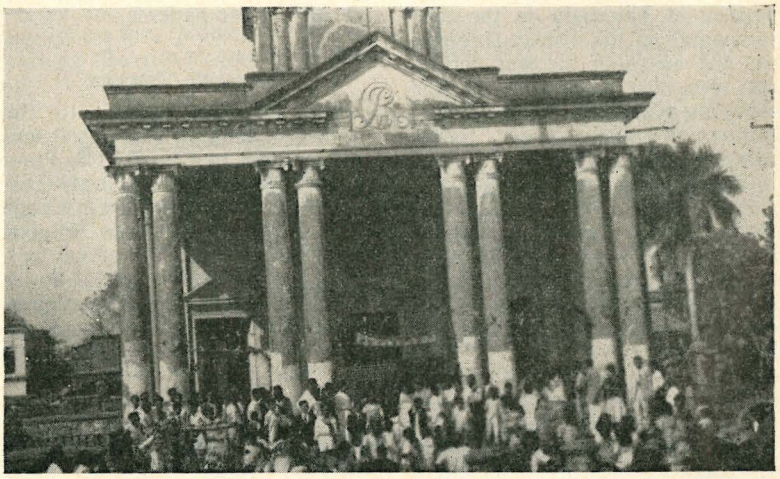
But the Serampore missionaries had not taken sufficiently into account the East India Company's policy which was against missionary work. That Company was committed to the view that there should be no interference whatever with the religion and customs of the Indian people. Lord Wellesley had known full well that Carey was a missionary when he appointed him to his post at Fort William College. He turned a blind eye on the activities at Serampore. But Lord Wellesley was soon to be recalled by the Court of Directors and dismissed because in other matters he was not obedient to that Court. Lord Cornwallis who succeeded him lived only eighteen weeks after being appointed. So Sir George Barlow became Governor-General. Sir George was a good man, but somewhat timid. In view of what had happened to the great Lord Wellesley, it is not surprising that he was determined to follow strictly the instructions given to him from above by the Company's directors.

The first hint of what was to follow came when William Moore, accompanied by Felix Carey, went on a pioneer mission to Dacca. Here they were received with great eagerness. But the day following their arrival they were asked for their passports by the magistrates. When they could not produce them (they had not been used to taking them with them when travelling about), they were ordered to leave the district forthwith and warned of the consequences of travelling without passports.

Two months later William Ward visited Jessore to examine the possibility of purchasing land and establishing work there. But the local magistrates insisted that first the permission of the Government must be secured.

Carey decided to approach his friend, Mr. George Udney, who now was Vice-President of the Governor-General's Council. Udney, who sympathized with the missionaries, agreed to pass on to Sir George Barlow a request for permission to open new mission stations. The request was most carefully worded and ended thus:

> "We wish for no privileges or exemptions, but merely for leave to settle, preach the Gospel, and distribute Bibles, or other religious tracts, among the natives, without molestation or prohibition from the magistrate of the district; and for a general



St. Olave's Danish Church, Serampore, which was built for Carey and his associates by the Governor of the Danish colony. Carey often preached in this church

licence to itinerate for this purpose in any part of the British dominions in India.... It is our desire to be subject to the laws of the country in every respect, and we shall esteem it a duty to teach the people their obligations to obey the magistrates and pay all respects to the government under which they live. As Hindu and Mussulman teachers and ministers of the Roman Catholic persuasion have full liberty to settle and propagate their sentiments in every place, we hope the same liberty will be granted to a society of Protestants."

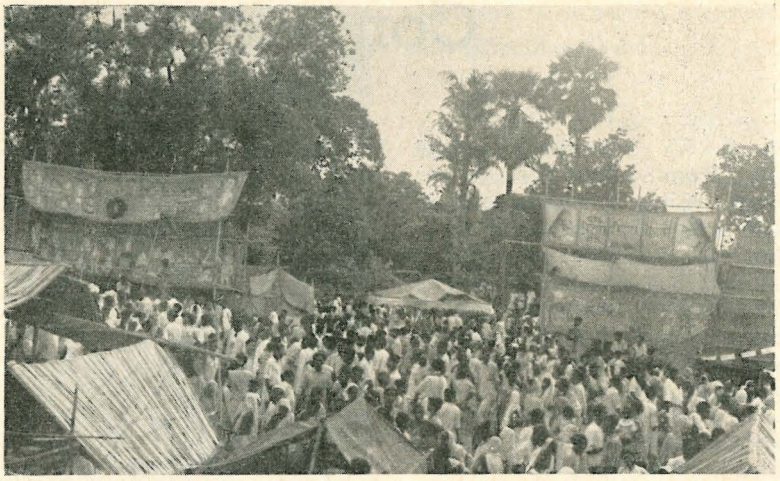
Sir George replied that while personally he was favourably disposed to the work the missionaries were doing, he had no alternative but to implement the policy of the Company.

Evangelization without Permission

The Serampore missionaries then decided to go ahead without permission. Mardon was sent to Malda and Biss and Moore to Dinajpur. The judge at Dinajpur ordered the two missionaries to return to Serampore or to remain in the town and refrain from work until he had obtained advice from the Supreme Council. Biss and Moore decided to withdraw.

In that same year, 1806, a small thatched building in the Bow Bazaar, Calcutta, was opened as a preaching station. For the first time the Gospel was preached to the natives of Calcutta in their own tongue. But when there were disturbances through popular opposition the attention of the authorities was drawn to the missionaries and their evangelistic activities.

At the same time there was a serious mutiny at Vellore in which the colonel with thirteen officers and a hundred other ranks were massacred. The suggestion was made that the reason for the mutiny was that the natives were afraid that the Government intended to convert them by force. There was no truth at all in this but it was readily accepted and repeated by those who opposed missionary work.



The Jagannath Car Festival is for Hindus a time of fun as well as piety. All along the road where the Car is dragged are stalls and sideshows

Missionaries must not Preach

Influenced by popular feeling, the Governor-General decided to act. Thus, when two new missionaries, Chater and Robinson, reached Calcutta they were informed that they were not to leave the city without express permission. When Carey went to inquire into the matter he was amazed to discover that the magistrates on instructions from the Governor-General had ordered that the missionaries must not preach to the natives or allow their Indian converts to do so; they must not distribute pamphlets nor permit others to circulate them; they must not send out Indian preachers or take any steps to induce the Indian peoples to embrace Christianity.

The help of David Brown, senior chaplain at Calcutta, was sought. He was able to persuade the Governor-General to modify his restrictions. But the missionaries found themselves practically confined to Serampore. Chater and Robinson were taken there by Carey and put under the protection of the Danish flag.

The anti-missionary party which had grown in India had its counterpart in Britain. Pamphlets were published against the Serampore missionaries. Andrew Fuller took up the challenge with great energy and ability. He interviewed Charles Grant, a member of the Court of Directors and a number of influential members of the Government. He elicited from Lord Wellesley the statement that it was impossible that the missionaries were in any way accessory to the Vellore mutiny.

Eventually the controversy died down. The missionaries patiently continued at Serampore. In 1807 the Fort William College was reorganized and its staff reduced. But William Carey was given the full status of professor and his salary doubled.

(continued on page 142)

Congo in Somerset

By MILLICENT B. SALMON

MANY interesting people from various parts of the world visit our historic town of Crewkerne from time to time—but this year we have had a unique visitor in the person of Mr. Samuel Matondo, son of Judge Samuel Lutete, a deacon of the church of Léopoldville in the Congo Republic.

Mr. Matondo is a member of the medical staff of the hospital and Medical Training School at Kimpese in the Cataract Region of the Lower Congo—where he has worked for several years with his Congolese colleagues, British, American and Swedish colleagues, doctors, surgeons, dentists and nurses and midwives. He is a fine young Congolese and is in England at the Royal Orthopaedic Hospital at Stanmore, London, studying methods for the better rehabilitation of polio patients.

Interesting curios

The occasion of his visit to Somerset was the B.M.S. Congo Exhibition held in the hall of the North Street Baptist Church. The exhibition was open for three weeks in order that people might have an opportunity to gain more direct knowledge of Congo and its peoples. Many interesting curios—collected over a period of eighty years—brought to England by the early pioneers and those who followed them, were on display.

Among them was a fascinating collection lent by Dr. and Mrs. Woodley — these had been brought to Europe by Rev. F. G. Harrison of Bolobo, Mrs. Woodley's father, at the early part of the century. There were many fine examples of fine ivory carving and basketry together with some excellent samples of carpentry in several of the unusual African woods.

Perhaps the article which aroused the most interest was a fine head of a man of the Bakongo tribe—carved by his son Wanginaula Jean. Some remarkable birds carved from elephant tusks and the horns of young buffaloes attracted many visitors.

The Belgian Government sent over a crate of fine enlargements of photographs of Congolese students at work and the modern buildings in which they live and work. These astonished many visitors to the exhibition and were much admired.

Mr. S. Matondo was four days in Crewkerne and on several occasions was able to give talks about his people and their country and also to take people round the exhibition and explain the unusual articles displayed there. During his stay the local schools began to come down in groups with their teachers to visit the exhibition and many of the young people were able to ask questions of Mr. Matondo—he was able to clear up many problems which perplexed the scholars.

Beautiful bark cloth

A display of beautiful Kasai woven bark cloth and manianga grass cloth interested many of the men who attended the exhibition but the ladies were surprised at the attractive designs on the bright cotton cloth of the Congolese ladies' gowns which some of the students were modelling.

A fine series of Watutsi paintings and water colours of typical Congo scenes made a vivid splash of colour on the walls. These were rivalled by some exquisite pieces of needlework in

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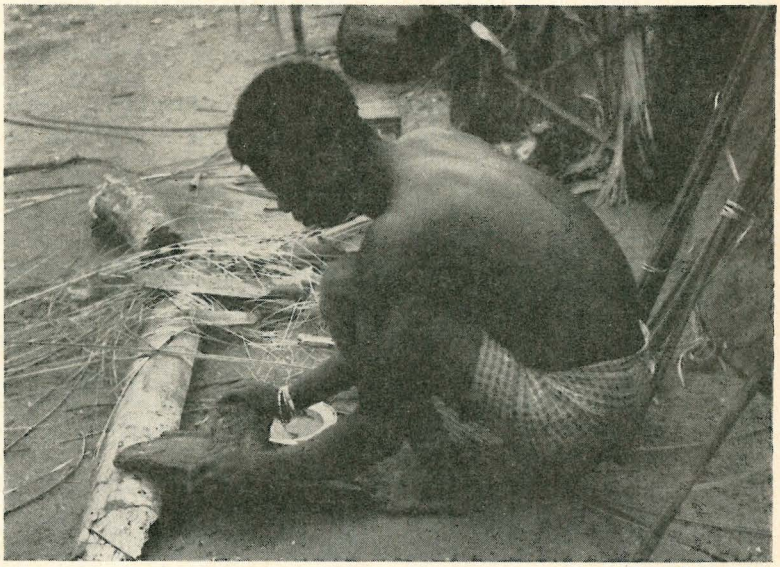
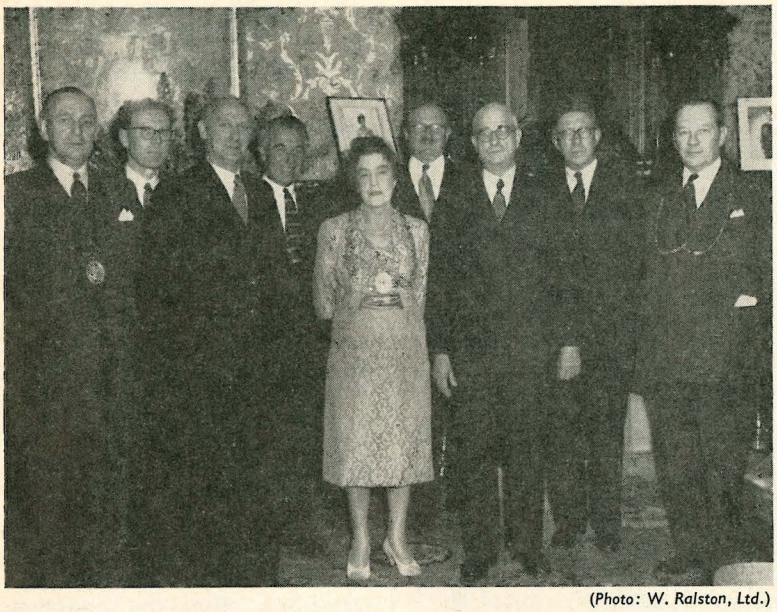


(*Photo: Congopresse*)

A Congo workman near Lake Leopold II



(Photo: W. Ralston, Ltd.)

Officers of the B.M.S. with the Lord Provost of Glasgow at a reception for the members of the B.M.S. General Committee in the City Hall, Glasgow

1961 Is Being Observed as Bible Year

The observance of 1961 as a year of special significance in English Bible translation has been marked by several outstanding events and publications, and others are to follow before the year ends. Much of the stimulus and not a little of the organization of these has come from a Council of Church Leaders which was set up in November 1959 under the sponsorship of the British Council of Churches and the British and Foreign Bible Society.

Bible Weeks to Continue

Among the less spectacular but possibly more enduring activities of this Council has been the encouragement of Bible Weeks under the direction of the Rev. E. H. Robertson, Study Secretary of the United Bible Societies.

This programme of Bible Weeks is to continue in and after 1962. If it is to become as widespread and effective as its sponsors hope, a measure of training will be necessary for those actively engaged in the various centres where the Bible Weeks are planned.

Special Conference

To provide this, a conference has been arranged at High Leigh, Hoddesdon, from Tuesday, 7th November until Friday, 10th November, 1961. Accommodation will be available for ministers and laymen who expect to be personally engaged in the running of Bible Weeks in their respective localities. The Rev. E. H. Robertson will be present to explain and demonstrate the principles upon which a Bible Week is run, and experts in Biblical exposition and other relevant subjects will also take part.

Details of the conference and forms of application may now be obtained from the Home Secretary, The British and Foreign Bible Society, 146 Queen Victoria Street, London, E.C.4.

Opening of Urgently Required But Unfinished Church

(*continued from page 135*)

the troubles of July 1960 overtook us all.

Those of us who, in God's good grace, were able to return were faced with the challenge and at the request of the African church, decided to build. After waiting for sixteen years therefore, excitement ran high over the opening week-end. The fact that £3,000 proved insufficient in these days to complete the decoration and furnishing of the building and that therefore more money must be raised to complete the building surprises no one.

Will you join with us in praying that the work may be completed and that it may be a building fitted to be called "*Nadko na Njambe*"—House of God—but more, that it may be a place where men and women may truly find their Saviour.

(Photo: W. Ralston, Ltd.)

Mrs. Edna Madge, the B.M.S. Women Candidates Secretary, being welcomed by the Lord Provost of Glasgow, at a reception in the Glasgow City Hall

Congo in Somerset

(*continued from page 140*)

gay colours—cloths and pictures embroidered by Congolese schoolboys and girls. The photograph albums called forth much attention.

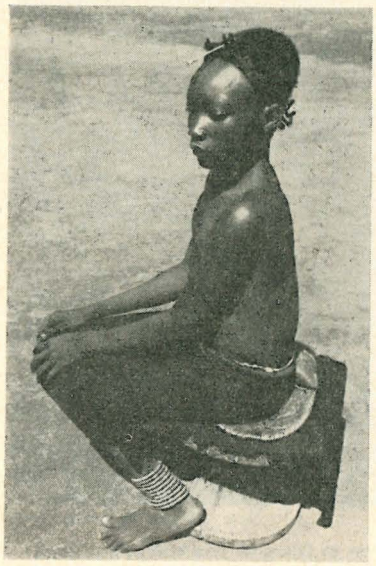
Two alcoves at the end of the hall were devoted to literature published by the B.M.S. and the British and Foreign Bible Society and L.E.C.O. in Léopoldville. Much attention was given to the Bibles and hymn books in the translation department and many attempts were made to both read and sing from them.

A portrait gallery stretched the length of one wall and it was interesting to note how many people studied the faces of present-day leaders in Congo and asked about them. An enormous wall map attracted much attention—many of the young people were staggered to learn that Congo is about the size of Europe and when they studied the pictures of the modern cities of Congo arranged beside the map, it seemed almost unbelievable to many that so much has been done in so short a time.

Here and there about the building collecting boxes in the form of Bibles—for gifts for translation work, and hospital beds for medical work, were placed for the use of visitors. But the most popular way of giving was on a blackboard on which was painted in white HELP THE CONGO. These letters were covered with silver and copper coins.

The first two visitors had lived many years in Angola and knew the Congo well. One day a family of five who had lived in the far east of Congo and worked in Léopoldville came to visit the exhibition.

Mr. J. D. Knight, the field treasurer of the B.M.S., Léopoldville, opened the Exhibition and stayed for a week to lecture.



(*Photo: Congopresse*)

A young native girl in Congo. Notice the anklets and the bee-hive hair style

The £20 which has been sent to the Congo fund is not the real result of this exhibition, but the new understanding and sympathy which has been aroused in the hearts of many and the warm hearted thinking which is now in the minds of people who have been better able to realize what life in the Congo is like today and how much we owe to those who live and labour in Central Africa and how much we can do to further the work in that mighty country.

At the morning service on Sunday, Mr. S. Matondo gave a talk especially for the young people. He spoke of the needs of his country and its peoples and especially that there might be more people to tell of Jesus Christ the Saviour that their soul need might be met. He rejoiced that so many in his land had accepted Christ as Lord and Saviour but he emphasized the needs of the waiting thousands to whom He is not yet known.

William Carey

(*continued from page 139*)

The Brown University of America conferred on him the degree of Doctor of Divinity.

In that same year, however, Sir George Barlow was replaced by Lord Minto, who very quickly came under the influence of the anti-missionary party. He knew nothing, of course, directly about Carey and his associates. A complaint was made about a tract in Persian published at Serampore and containing offensive statements about Mohammed. It later appeared that these statements had been added without the knowledge of the missionaries by an over-zealous translator. But the Supreme Council ordered a letter to be sent to Carey prohibiting preaching in Calcutta and demanding that the press be removed to Calcutta where it could be more closely supervised. The Danish governor, however, refused to allow the press to be taken from Serampore.

After consultation with David Brown it was agreed that Carey and Marshman should seek a personal interview with Lord Minto. They waited on him and presented him with a copy of the *Ramayana*, the great Indian sacred epic which they had jointly translated. Lord Minto was most favourably impressed, finding the missionaries to be very different from what their opponents had led him to expect.

Marshman then drew up a memorial recounting the story of the origin of the mission and its objects and answering the criticisms which had been levelled against it.

The Council revoked its previous order and accepted Carey's offer to submit all future publications for approval.

"The storm is over," wrote Carey to Fuller a few days later.

BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

Some 53,000,000 people now live in East Pakistan, most of them crowded into the fertile Ganges—Brahmaputra delta.

This is an area which during the last decade has been subject to either flood or drought with attendant crop failures. The majority of the population are peasant farmers who because of their economic plight exist at starvation level.

This poverty affects the life of the whole church in East Pakistan, including that of the Baptist Union of East Pakistan.

The Barisal area is still recovering from the devastating effects of a cyclone in May. Churches, mission houses and schools are being rebuilt. Many thousands of people, including the Barisal Baptist community of some 7,000, have suffered badly.

The school has now moved from Rangamati to Chandraghona, where the hospital is rejoicing in the gift of a Volkswagen Micro-Bus, which will be of great assistance in its work.

Upoto-Pimu, Congo

Latest news tells of an increasing strain on the Pimu hospital, where the daily in-patient average is 125 for a 75-bedded hospital. It is the only properly staffed hospital for many miles.

Church life, under a new African pastor, is encouraging and has stood up well to the increasing activity of African sects. So far this year there have been about 80 baptisms. In the district 300 new inquirers have been enrolled and 99 new church members baptized.

ACKNOWLEDGEMENTS

(To 18th July, 1961)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., Leicester, £13; Anon., 2s. 6d.; Anon., "In memory of Mrs. Margaret Wilson", £1; M.N.O., "Work in Angola", £10.

Women's Fund: Anon., York, £3.

Angola Refugee Relief: Anon., Blackpool, £1 1s.; Anon., £2; J.R.B., £1; Anon., Falmouth, £5; Dorset House, Therapy Students, C.F., 15s.; A member of Elm Road, Beckenham, £2; Anon., Hounslow, £1; An Enfield Guide Co., 15s.; S.C.C., £1; Anon., Alloa, £1; L.E.M., £5; Anon., Hereford, £2 10s.; Anon., Ruislip, £1; A Friend, £3; R.R.S., £10; "Very Thankful", £5; Anon., £5; Anon., 13s. 4d.

Legacies

The following legacies have been gratefully received in recent months:

July		£	s.	d.
3	Mrs. M. R. Kaye	100	0	0
4	Miss M. L. I. Ross	200	0	0
4	Miss A. S. Ross (£100 Trans.)	600	0	0
4	Mrs. N. Lee	100	0	0
5	J. Greaves	3,500	0	0
5	Mrs. E. Mann	100	0	0
6	W. S. Toms	10	14	4
6	Miss E. Chapman	100	0	0
10	Miss E. C. Ireland (Women)	5,000	0	0
11	Mrs. E. H. Stacey	2,500	0	0
17	Miss F. D. Pile	1,046	8	0

MISSIONARY RECORD

Arrivals

24th June. Miss D. Evans, from Balurghat, West Bengal, India.

9th July. Rev. G. Ellis, from Yalikina and Miss E. Markwell, from Léopoldville, Congo.

13th July. Dr. and Mrs. J. T. Gray, and daughter, from Bolobo, Congo.

14th July. Rev. P. J. Manicom, from Kimpese, Congo.

15th July. Mrs. G. Soddy, from Chittagong, East Pakistan (on a visit).

18th July. Mrs. P. Rigden Green, and two children, from Balurghat, West Bengal, India.

Departures

12th July. Rev. G. B. Merricks, for Luanda, Angola.

19th July. Miss V. A. Mason and Miss V. M. Parry, *en route* for Congo.

Birth

18th June. At the Mission Hospital, Shillong, to Rev. D. J. and Mrs. Price, of Narayanganj, East Pakistan, a son, Michael David.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic Wesphone London. Chairman: Rev. H. H. Rowley, D.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
General Secretaries: Rev. J. B. Middlebrook, M.A. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
Contributions and donations should be sent to the General Home Secretary at 93 Gloucester Place.

Autumn Programmes

Now is the time to plan for group discussions and study circles for local evangelism.

The following booklets are recommended as they are already meeting this need.

THE KINGSGATE PAMPHLETS—

WHY NOT READ THE BIBLE ?
E. H. Robertson

LEARNING TO PRAY
G. Denis Lant

PRAISES WITH UNDERSTANDING
A brief introduction to Public Worship.
W. D. Hudson

THE PROBLEM OF SUFFERING
A. Dakin

9d. each (*postage* 2*d.*)

WINNING THE PEOPLE FOR CHRIST
TRAINING IN VISITATION
L. R. Misselbrook
2/6 each (*postage* 4*d.*)

THE KING'S BUSINESS
THE WAY
COLONY OF HEAVEN
Godfrey Robinson and Stephen F. Winward
3/6 each (*postage* 5*d.*)

WHAT BAPTISTS STAND FOR. Henry Cook. 10/6 (*postage* 9*d.*)
Fourth edition. Much in demand. A valuable introduction to Baptist beliefs.

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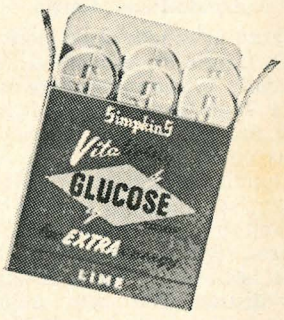

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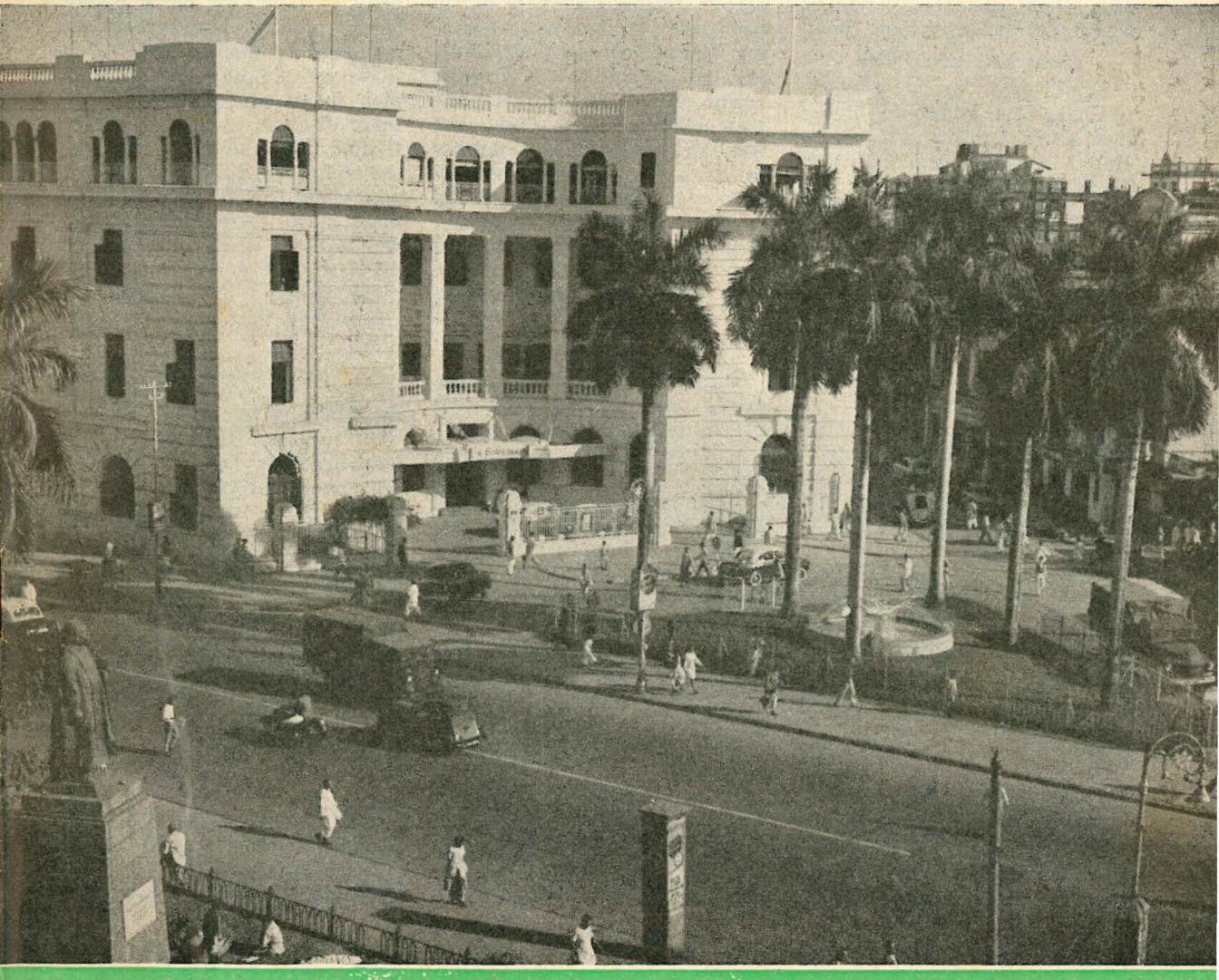

The Calcutta office of the *Statesman*—the English language newspaper with the largest circulation in India. The *Statesman* is the successor to *The Friend of India* which was published by William Carey and edited by Joshua Marshman *(Photo: N. B. McVicar)*

God's Kingdom cannot be Destroyed

By W. D. GRENFELL

"They can kill me only once but God's Kingdom cannot be destroyed," said the Angolan Christian. Some have been killed, others have been led to remain in hiding with their scattered flock, and yet others are already ministering to the thousands of refugees in Lower Congo. For this is the story of our Angola evangelists and deacons, and of a Church that lives.

It is told by our senior B.M.S. Angola missionary.

WRITING this after only two days in England, I have been struck by the number of people who are under the impression that all the work we have done in Angola has been in vain, in that everything has been lost. It is true that much *has* been lost—and here I am not thinking of material things such as property, stock, personal belongings, etc., but of the Church of Christ.

Some have been killed

Some of our teacher-evangelists have been killed; and this is true also of deacons, ordinary church members and inquirers. We know that many more of each group mentioned must also be considered dead; but as yet, this cannot be confirmed. What is true is that the larger portion of our leaders and church members fled and are now living as refugees in the Republic of Congo.

These people have, of course, lost all their worldly possessions. But their faith, their confidence in God, burns as brightly as ever.

On my way home I talked to widows whose husbands had died because they were believers, to mothers who had lost children when fleeing to safety, to men who, besides losing some member of the family (or clan), had seen terrible acts committed by white men against innocent folk. Yet not one with whom I spoke had turned his back on God in bitterness, hatred and disappointment.

One woman, whose husband had been killed with a hammer by one of the African policemen at Quibocolo, told me she wanted to carry on the job her husband did: that of teacher-evangelist. She herself had been machine-gunned from the air and later fired on by soldiers, as she made her way to safety with her family. To get out of range, she, and the others with her, had to dump everything they were carrying. So they arrived at the frontier having lost all.

In Léopoldville I met fifteen of our evangelists, all of whom had gone through much suffering, yet all expressed a willingness to return to the frontier region to live and work among their fellow refugees. Only once was the question of money raised, and that was in connection with the fare—train and lorry—to defray the expenses of returning. These fifteen men all have relatives in Léopoldville with whom they could stay if they so wished.

Some bravely remain

Some of our teacher-evangelists and deacons never left the frontier region and are working hard without pay among their people, sharing the same difficulties and receiving the same refugee rations, etc.

There are others of our teachers and deacons who are still in Angola because they have elected to stay with the people who did not wish, or for some reason could not, come away.

These people are living, not in the comfort of their homes, but far away from the road, in hidden valleys and small forests. This is a very brave thing to do, for they are fully aware of the arrest and death of some of their colleagues. As you would expect these men are working in towns further away from the frontier than, say, Quibocolo itself, and therefore much more difficult for people to get away from.

The evangelists and deacons could, of course, leave any time they wished, and travel by night to safety. Some of them have sent their wives and families across the frontier. One evangelist actually took his wife and family to safety, and then returned to his flock.

Naturally, I did not meet these men for it was dangerous for them to come to the mission—though one man came twice in the night—but I did meet others who chose to stay and help the missionaries there. One of these was arrested a few days before my last visit and was still in prison when I left, though no charge had been made against him.

I also met one man who could not get away. As we talked of the sufferings of his people, we wept together. He told me, "I have my faith. They can kill *me* only once, but God's Kingdom cannot be destroyed." Yes, we have lost much, but not all. And remember: "God is still on the Throne."

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The American Methodist Mission's Tragic Losses

By W. D. GRENFELL

WE have all heavy hearts at the suffering and tragedy that has come to the people of Angola. This is especially true of those of us who have laboured there for many years. In seeking to win the people for Christ we have lived and worked with them, shared their joys and difficulties, helped them in sickness and comforted them in their sorrows, taught their children and their children's children secular and religious knowledge. Thus, knowing them so well, we have become intimately concerned with their whole lives and very conscious of their hopes, ambitions and fears.

Comfort in a tragic situation

It has been our joy to lead a great many to the feet of Jesus. The combined church membership of the B.M.S. churches is about 10,000; and it is this fact that brings us in these tragic days the greatest comfort.

For us who are Baptist, there is another fact that brings us much consolation. This is the knowledge that so many of our Congos and Zombos, even though they have lost everything, have reached safety. This is largely due to their good fortune in living near to the frontier.

The burden of this article is to ask you to pray for those who are not able to leave their districts. Because of this, their suffering and sorrow is far greater than that of the people among whom we Baptists work.

The Missions which have suffered the greatest losses are those of the North Angola Mission, with stations at Carmona, Sanza Pombo and Quimbele, and the American Methodist Mission, with stations at Luanda and Malange, plus many sub-stations.

Leadership wiped out

The leadership of the churches of these missions has been practically wiped out. The Carmona area, a coffee-growing district containing the highest proportion of Protestants in Angola, has been the scene of the heaviest fighting. I mention the proportion of Protestants because I am writing about the Church. If I were writing about the rebellion, I would have a great deal to say about it being a coffee-growing area.

There has been no news of the church of the Carmona district since the early days of April when it was learned that a great many of the evangelists and leaders had been killed. The missionary couple there were asked to leave the country and are now in England. At Sanza Pombo, which had no resident missionary, the mission has been completely destroyed by the authorities, and many of the church leaders killed. I have in my possession a list of these men and how they died. It makes tragic reading. At Quimbele all the evangelists have had to flee but it is not known where they are. Being nearer the frontier, a great many people from this district have crossed into the Congo Republic.

Further south and into another language area, the Methodist church leadership has almost completely disappeared; and this raises grave questions as to the future of the work. The Methodists had good reason to be proud of the large number of

(*continued on page* 156)

(*Photo: W. D. Grenfell*)

Trucks and lorries carrying supplies to Angolan refugees in Lower Congo

Christians Continue to Witness in Half-burnt San Salvador

SAN SALVADOR was more or less in a state of siege through May and into June, but we thought the continuous vigilance of the planes would have averted further attack by rebel bands. We were wakened by shooting, however, during the night of 26 June, and attacks continued till early morning, though with only two known casualties among the attackers. With the dawn Portuguese troops were out searching for any who still might be hidden near by (as some were, apparently), and for arms.

To make sure there were none, they then set fire to all the nearer houses. Folk who were still there were given just a few minutes to get out, but not long enough, of course, to save any but a few of their belongings. Houses with thatched roofs, after five weeks without rain, were ready tinder. A few, like those of the church secretary, and Kana, the senior nurse, who are well known, were ordered to be saved after being searched, but it was a grim sight to see most of our side of the town in flames.

Everybody and everywhere was under suspicion, obviously and naturally, but you can imagine our distress when, having turned the "Calambata" families out of their beds, they took off Salomão, the young Quibocolo student, and there was just nothing we could do. His poor wife was beside herself, and sure she would never see him again; but the following day, in answer to our queries, we were told she could take food up to him next day to the prison, and later in the week she was allowed to see that he was at least still alive.

At one point it seemed as if he might be released quickly, for we have heard no definite case against him; but he is still held, together with four others we know who were arrested, two after Easter, and two later. Of the rest who were in prison we know of two deaths, but have no news at all of the others except that they are no longer there.

Some fifty people were found places to sleep at the hospital after the burning of their houses (for others had already been coming in to sleep) but next day we were all bidden to move nearer into the town, the Governor agreeing to our moving everybody into the new school building, and the three classrooms of the old senior school—"everybody" being hospital patients, and the old folk, and their helpers, the refugees, the student families, various other odd folk, and the six of us —over two hundred in all.

Sense of Christian fellowship

I wonder if you can even begin to imagine what it meant! The people had to be inside from 6 p.m. to 7 a.m., but those who were able to get about were free to do so during the day, and most of them were really wonderful in the way they looked after and helped the less able. How sad we felt for the old folk, with only a mat or a mattress on the floor, and many of them with no news of their families at all. But amid all the discomfort and the muddle and the loss there has been a sense of Christian fellowship and bearing one another's burdens, which has been very moving. People have been so good in sharing what they have.

We wanted some meat for the Calambata families, and when I tried to buy a goat its owner said: I don't want to sell because I really need it for myself, but if the men help me to kill it I'll give them half in memory of my

(Photo: E. Motley)

Wives and children of the students from the Calambata Bible Training Institute taking part in a Whitsuntide play at San Salvador. All these are now refugees

father (one of the old deacons who was imprisoned). The very first week-end we were here, the women deacons brought food to which everybody had contributed something; and later one of the women brought us £2 10s. in money to help buy things—though she did not want the gift to be known—and I wonder if it wasn't "all she had".

So many others have given so generously that I could go on telling of such help from the Christian people to their fellow-Africans, both friends and strangers, as well as to us. One old lady has made it her job to find greens of some kind or other for me about every other day; others have brought gifts of fruit, and the occasional chicken, as well as bringing us things to buy; and this last week two women brought us firewood—from the burnt-out shells of their houses.

Some of you may wonder how we manage for food. We have the stores that were already here, and while we have been, and are, short of some things, it is wonderful how something else always seems to turn up. We have been able to buy bread nearly all the time, and though we have not been able to get potatoes for three months, we have carefully eked out the few we had, and have usually been able to get rice or manioc or other vegetables.

After the attack

The morning after the attack, when the student families were not allowed to prepare any food, we cooked up all the rice we had for them; but the next day, hoping against hope, found we were able to replenish our stock from the shops.

The people have been able to get food from the gardens near-by, but the Government has sent up extra supplies of beans which have been distributed to every-body, and several times they have been given other extras to help out. A fortnight ago every-body was given some soap too, and all the small boys and the few men were provided with a new shirt. How contradictory everything seems at times; and how heavily Portugal is paying for some of the past; for such help cannot quickly eradicate the lack of confidence that is the dominant note now after all that has happened.

(Photo: C. A. Couldridge)

The Moerbeke–Kimpangu road in Lower Congo. Along this rough road, with its wooden bridges, supplies are carried to the Angolan refugees

While we were all sleeping in the school, we went back to the church for morning prayers, and for two Sundays had services there. During those weeks we had the joy of four people asking to prepare for baptism, since joined by another three, and of two who asked to return to the fellowship of the church from which they had cut themselves off. The Communion Service was another joy, with fifty-four in the church, and at least another seven Christians not able to get there, but sharing in its fellowship. Little did I think as I took that service that it would be the last one with our Calambata folk.

Labouring on the airstrip

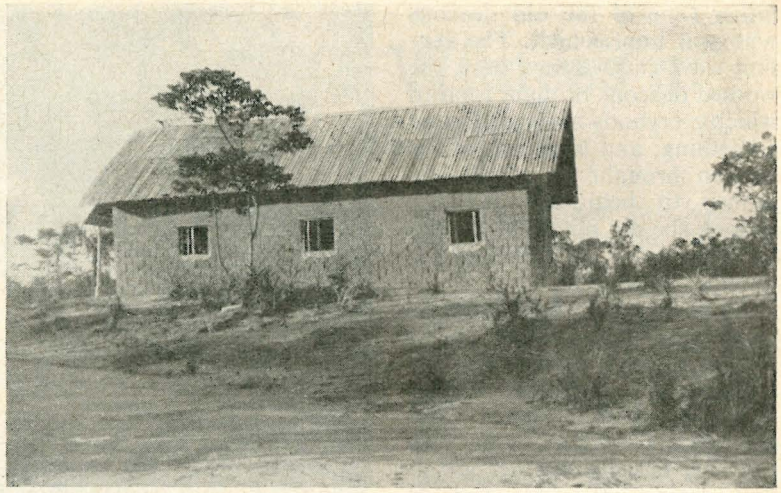
During the next week the students were asked to go and work on the new airstrip. We do not really know what happened, but the second day they were ordered to work from 6.30 a.m. to 6 p.m. (with a rest for lunch), and apparently conditions were such that they felt they could not go on. Salomão's arrest had upset them all terribly, as you can imagine. His wife has stayed, of course, with her little one-year-old, and the two youngsters who were with them, but the other five families all decided to try to get away, and disappeared that night. How we longed for news of them, and how glad we were to hear that they all arrived safely across the border.

One of the wives, with two-and-a-half-year-old twins, was

expecting another baby within a week or two; and among them they had seventeen children.

A week later, that is in mid-July, we were planning to try and restart school with the children still here, and to do something with women who had never learnt to read. But the morning we spent moving all the school things once more, in readiness, was the one on which sixty cars arrived with five hundred new Portuguese troops; and in the afternoon they requisitioned all the school buildings, those where the Calambata families had been, some of the houses, stores, office, etc., for their accommodation. We had till noon next day to finish moving out, but the Administrator sent a big lorry and a squad of men to help.

The help they gave really was wonderful, and the people all helped us, as well as each other, moving out of the schools again, back to the hospital, and whatever other accommodation we could find; and then clearing the houses, stores, office, and workshops.



The village church at Vozi in the Quibocolo area of Angola, The people from this area have all fled to Lower Congo

The troops moved in

As we moved out the troops moved in, many of them quite new to Africa and fascinated by all they saw; and when they brought their vehicles down the small boys were all eyes, and wasted no time in making friends. Now we have barbed wire fencing dividing the mission so that they and we keep fairly strictly to our own side; sentries posted all round their section; lights at night; and sometimes a searchlight to follow any unusual movement or sound.

One had an odd sort of feeling at the beginning—taking prayers, for instance, with a soldier in the doorway with fixed bayonet; and the night when they were still new and rather jumpy, and a sentry rushed at me with his bayonet as I came up from the other house after supper! Now we are all getting a bit more used to each other, and the troops near us have been meticulous in their behaviour, and very different from the earlier groups, once they got over their first curiosity.

What will this next week bring, we wonder? It is difficult to see what the future holds. But we are very sure that it is in God's hands. And we cling to the belief that to those who love Him all things do work together for good. How often we lamented at the delays over Calambata. Yet now, since I last wrote, we have heard the place has been ransacked completely; and while it means that we have lost everything there, how very much greater the loss would have been if we had not still been doing what we could in temporary buildings.

How glad we are too for that time we had of training with the students who have been with us; and while we do not know the whereabouts of the majority (or even whether all are still alive) we believe that they will be faithful witnesses to Christ wherever they are, and pray that they may lead their fellows in His way of peace. The church is scattered, but may it not be that so it will be strengthened, as men see the signs of Christ in the lives of His followers? We have felt humbled ourselves this week, as Christians here have prayed for the African policeman whom they believe to have been both torturer and executioner, and whom they have watched steal from their houses, and threaten their girls at gun-point; for the Portuguese people who have lost all they hold dear, even as so many of them, that they too may know the peace that passes understanding; and for the European soldiers, themselves imprisoned for stealing, who begged water from one of the women when she took food up to her husband in the prison, so she gave them all she had.

After the Hurricane

Last May a terrible cyclone struck part of East Pakistan causing widespread havoc. The writer, an evangelistic missionary, describes her visits by boat to some of the stricken villages.

By JEAN BELL

SINCE the cyclone there has been enough dry weather for those who could afford it to put up their houses. But it has also brought further worry about the next rice crop. The paddy in these regions needs several feet of water to ripen properly. I believe it takes 10 to 15 feet to drown it if there has been a good start before the rains. But what water did cover the fields in many places is gone, and the only fields well watered are those in the low parts where the rice is always sown late (as the fields dry off only two months or so before the monsoon) and the sprouting grain there was washed away by the storms. So today, I have come across stretches of waste water in which paddy should have been waving. One does not know whether to thank God for the dry weather for repairs, or to appeal for saving against the drought that will ruin next winter's food supply.

The third bad season

In the real *beel* (lake) districts, south of us, they are having their third bad season, as the river has swept away their crops each year, as the tides rise. No bank the Government puts up seems to hold back the water. The East Pakistan Christian Council is starting relief work among them. We have been conducting "task relief" projects from Santi Kutir, and, believe me, it takes every minute of the day in spite of the two young men sent to help.

Half the surrounding Hindu and Muslim population seems to be coming to ask for help or a job. Clothing sorted and "priced" in return for each day's work, has to be given out. Correspondence has to be attended to. And there are the personal contacts which being universal "Grandmother" entails.

A Christian island

Perhaps you know that at Santi Kutir we are just a tiny island in a sea of fields, between two big communities of Hindus and Muslims. The north side of our compound—which is only a few houses on the banks of a big pond, here called tank—is bounded by a canal, so most of our travel is by boat.

I am writing this in the wood cabin of a boat borrowed from the R.C. Mission Dispensary Sisters 7 miles away, as our own mat-covered boat was smashed by the cyclone, and it is no weather for the open dinghy. I have taken service at one of our Christian villages and am awaiting rice and curry at the home of our Santi Kutir caretaker, whose wife and children we have brought for a visit—their first out of the compound since the storm which now dates our thinking.

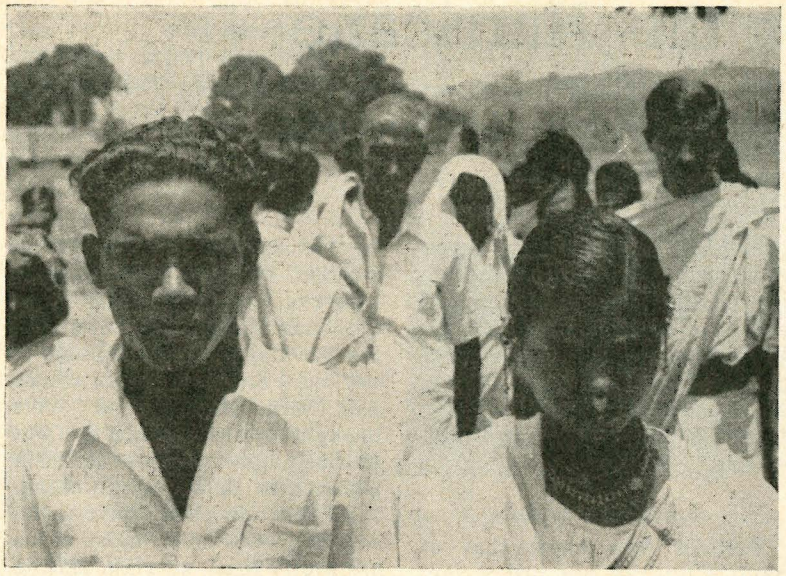
All of our folk have been working very hard, most of us are pretty tired, so I am getting each away for a few days' break.

The B.M.S. helps

This is the third cyclone which has wrought havoc in East Pakistan in less than a year.

£2,400 was needed for repairs to mission property, evangelists' houses, etc., after the May cyclone. The B.M.S. has sent part of this sum, in faith, knowing that the British churches will supply the need.—THE EDITOR.

This is one of the smaller country boats on the river near Barisal in East Pakistan



(*Photo: B. C. R. Henry*)

Newly-weds in a village in the Kond Hills, India. They are facing the photographer with some trepidation

B.M.S. Centres Stand Out

In the area around Pimu in the Republic of Congo there are many roadside villages and in nearly every one there is an outstanding compound.

These compounds are the B.M.S. centres and they are notable in several ways.

They each have a church, school, evangelist's house and visitors' house, some also including a garage.

All the buildings are of wattle and daub. They are whitewashed with a red band running round the bottom of the walls.

The compounds stand out, too, because of their clean, neat and well-kept appearance.

Missionaries based at Pimu are the only Europeans in this part of Congo. But a group of missionaries from other parts of the country recently made a tour of the villages. They had a welcome from both the Christian and non-Christian people.

Chiefs in this district wear traditional regalia to greet visitors —loin cloths, leopard teeth necklaces, monkey skin caps and rattles strapped to their wrists. They stood in front of the tourists and shook rattles and monkey tail whips. Then they shook hands.

Villagers sang, danced and gave the visitors gifts of chickens, eggs, bananas and pineapples.

First Nigerian Missionaries

Two missionary couples from the Nigerian Baptist Convention have arrived in Sierra Leone to begin work there in what is believed to be the first mission effort sponsored by a group of African Christians outside their own country. They are Rev. F. P. and Mrs. Boyo and Rev. I. O. and Mrs. Badejogbin.

Mr. K. G. Dalton, of the Commonwealth Society, welcomed the Nigerians at Freetown and sent them on their way up country to Magbuaraka, from where they will travel to the Bumbuna area.

The Boyos with their four children and the Badejogbins with one child will probably settle at Nerekora, a new town in the Bumbuna area. This is an iron ore area into which the government is moving 40,000 workers.

Fathers-in-God Br

When a Christian enters the Church of Christ in Congo by baptism at Yalemba, he or she is greeted on coming out of the river by a mother-in-God or a father-in-God.

Almost without exception, the new member is welcomed into the fellowship of believers by someone belonging to a different tribe.

This is one of the ways in which the Church is overcoming tribal and regional differences.

When the last baptisms took place at Yalemba, the church-people sang "Dare to be a Daniel" as they went in procession to the river. The eleven people baptized, and those who watched, knew that becoming a Christian was setting out on a difficult path.

On Easter Day, the congregation left the church after singing "Jesus Christ is risen today". A Mission houseboy was found crying. His mother had been beaten to death. She was a frail woman, but she had had the courage to refuse to believe the witch-doctors.

Iteke, the Yalemba station overseer, gives a staunch example to the

News fro

Rev. Colin A. Grant has been elected president of the Evangelical Literature Fellowship of Ceylon, and a young Tamil Christian, Freddie Samuel, secretary.

In recent months this Fellowship has published a tract in Tamil for Hindus, its first two tracts in Tamil for children, three new books in Singhalese for Buddhists, and a Singhalese tract entitled: "Is Christianity a Western Religion?" It has made plans for an all-day literature conference to be held in the first week in November.

A series of studies in The Acts of the Apostles by Mr. Grant is now appearing in the *Baptist Messenger*. A request for permission to reprint has been received

eak Tribal Barriers

young Christians. One day he was told of a threat to kill him and wreck the Mission. "Well," he replied, "I am still here and I am still standing for the things of God". On another occasion every man, except Iteke, ran away to the forest when some troops who were thought to be antagonistic arrived. Iteke sat on his veranda, reading quietly.

Another "Daniel" is Limbili, eldest son of the first Christian at Yalemba. He was elected "mayor" of a group of villages and he has protected the Mission, missionaries, Christian students and others on many occasions. His actions have not always been popular at the time, but, in the end, he has carried his people with him.

Recently, there was danger of a split in the churches of the Upper River area. The difficulties were overcome at a conference.

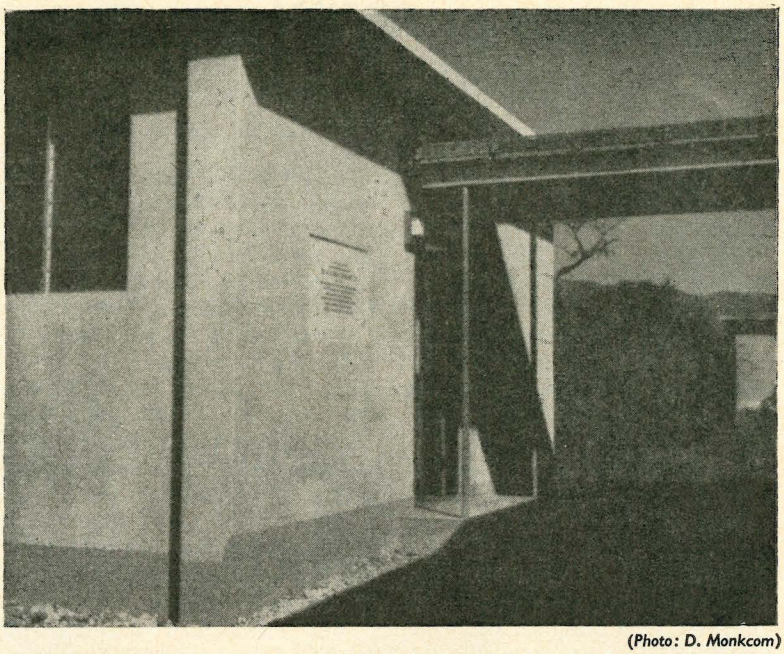
Iteke said: "We believe the Church should be one, not the Church of Lingungu or Yalemba, Yakusu or Stanleyville, not a Black or a White church, but just one Church".

n Ceylon

from the *Herald* of the Ceylon Reformed Church, and granted.

Rev. Vernon Edward, third son of Rev. S. M. Edward of Colombo, graduated B.D. with second-class honours. He is now serving at Ratnapura visiting, preaching, and distributing tracts.

At the annual general meeting of the Ratnapura church four new deacons were elected. They were: the new church secretary, Sattianathan Joseph, a twenty-year-old clerk on an estate; the new treasurer, Pakkianathan, a labourer on the estate, who was a deacon last year; S. Rajanayan, a building labourer; and M.S.Paul, formerly church secretary and probably the most mature of the believers at Ratnapura.



(Photo: D. Monkcom)

The newly-erected Ivan Parsons Memorial Hall at Calabar College, Jamaica

The Church—An Underground Movement

From the Religious Education Press come three little books well worthy of mention.

Of particular interest in connexion with missionary work is *The Mystery of the White Stone* by Douglas W. Thompson (4s. 6d.). Written for teenagers by the General Secretary of the Methodist Missionary Society, its subject is the Church in the world today. The author uses the figure of an underground movement in wartime to describe in a really gripping way how the churches are continuing their work and witness in an age of rapid change. At the end of each chapter are questions for discussion. Dr. D. T. Niles, Secretary of the East Asia Christian Council, contributes a foreword.

Primarily for use in middle forms of grammar schools and upper classes in secondary modern schools are *Lively Letters of St. Paul* by D. R. Willink and *From Judaean Caves* by Robert Leaney (6s. 6d.).

The former presents the visit of Paul to Corinth and his later relations with the church there as seen through the eyes of teenagers of the day—a good introduction to the Corinthian Letters. The latter describes simply and concisely the contents of the Dead Sea Scrolls, and discusses their importance to the study of the Bible and of the beginnings of the Christian Church.

Attractive New Concise Guides

The Concise Guides (Baptist Edition) for 1961–62 come in a new style and format—brighter covers, larger pages and more illustrative material. There are four volumes: Beginners, Primary, Junior and Senior, at 7s. 6d. each.

The lessons are based on the syllabus of the British Lessons Council on which Baptists, with other Free Churchmen are represented. Each volume includes notes on denominational affairs and is edited specially for use in Baptist Sunday Schools.

William Carey

By A. S. CLEMENT

X. Translating the Scriptures

THE opposition in India to the activities of the Serampore missionaries had its counterpart in Britain. After the Vellore mutiny anti-missionary tracts appeared. One of them described Carey and his colleagues "as illiterate, ignorant, and enthusiastic as Hinduism's wildest fanatics". The celebrated Rev. Sydney Smith wrote in *The Edinburgh Review*: "Let any man read the accounts of the Anabaptist Mission. Can he do so without deeming such men pernicious and extravagant, and concluding that they benefit us more by their absence than the Hindus by their presence?"

British opinion changing

The controversy came to a head in 1813 when Parliament had to consider the renewal of the charter of the East India Company. A petition was presented by the friends of missions asking for a clause which would permit missionary activity. The climate of opinion in Britain was changing. Charles Grant of the East India Company was known to be in favour of missions.

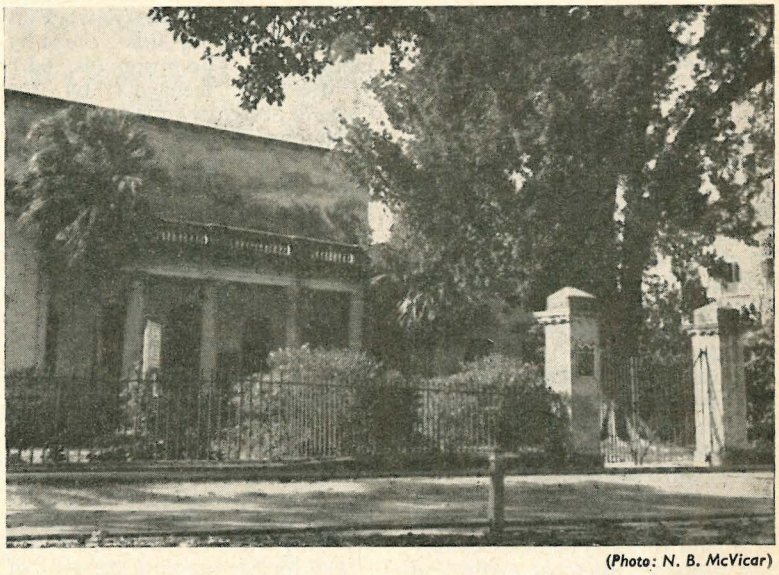
In 1795 the London Missionary Society had been founded: in 1799 the Church Missionary Society. The British and Foreign Bible Society and the Religious Tract Society were also in existence. Interested in them, as in evangelical causes generally, were the members of the famous Clapham sect who were not without political influence. Their leader, Wilberforce, was the chief spokesman for missions in the House of Commons. In the House of Lords, Lord Wellesley spoke in defence of Carey and his colleagues.

There was opposition to the change in the charter, and many extraordinary things were said about the missionaries and their work. One M.P. alleged that Dr. Carey had recently "so abused the religion of the Hindus from a tub, that he would have been killed had it not been for the intervention of the police"—a story without any foundation. Another M.P. rhetorically described Carey and the others as "apostates from the looms and anvils, renegades from the lowest handicrafts". How could such be a match for Brahmins?

But Parliament decided for missions. It resolved "That it is the duty of this country to promote the interests and happiness of the inhabitants of the British Dominion in India, and that such means ought to be adopted as may lead to the introduction among them of more knowledge and of religious and moral improvement. That in the furtherance of the above objects sufficient facilities should be afforded by law to persons desirous of going to or remaining in India for the purpose of accomplishing these beneficent designs."

When Sydney Smith had attacked the Serampore missionaries in *The Edinburgh Review*, Robert Southey had defended them in *The Quarterly Review*. He had referred particularly to their astonishing achievements in Bible translation.

In 1809 he had written: "These low-born and low-bred mechanics have translated the whole Bible into Bengali, and have by this time printed it. They are printing the New Testament in the Sanscrit, the Orissa, Mahratta, Hindustan and Guzarat, and are translating it into Persic, Telinga, Karnata, Chinese, the language of the Sikhs and of the Burmans; and in four of these languages they are going on with the



(Photo: N. B. McVicar)

William Carey's first home at Serampore, India. This is now used as a church

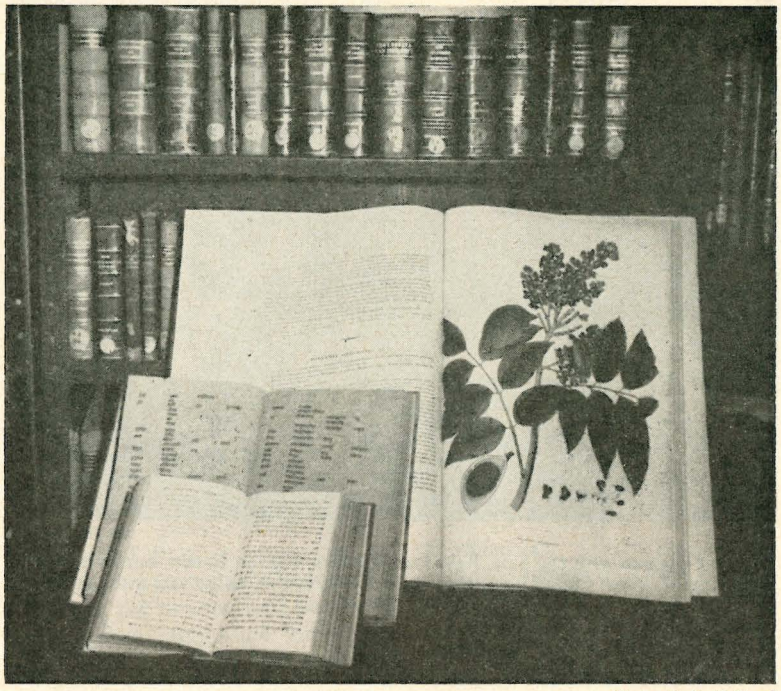
Bible." How was all this translation accomplished?

It will be recalled that Carey published the New Testament in Bengali in 1801. Between 1802 and 1809 the Old Testament was published in sections. While the middle-class people received the Bible with interest, the Brahmins did not regard it as a sacred book because it was written in the vernacular. For them Carey decided to translate the Bible into Sanscrit. The New Testament was completed in 1808 and the Old Testament by 1818, though parts were published earlier.

In many Indian languages

Carey then discovered that the Sanscrit version could be the basis for many other versions, for most of the languages of India were descended from Sanscrit. He and his colleagues therefore decided to begin a comprehensive scheme of Bible translation. They gathered around them a large body of pundits and munchis from various parts of India and employed them on translation work. Carey and Marshman themselves studied the grammar of various languages. In 1811 Carey was able to write to Dr. Ryland, "I have published grammars for three of them, the Sanscrit, the Bengali, and the Mahratta. I also intend to publish grammars of the others, and now have in the press a grammar of the Telinga language, and another of that of the Sikhs, and have begun one of the Orissa language. To these I intend to add in time those of the Kurnata, the Kashmeerie, and Nepali and perhaps the Assam languages. I am now printing a dictionary of the Bengali."

Bible translation had now become Carey's main work as a missionary. In this work and in the printing and publishing of the translations he was aided not only by the Missionary Society but also by the British and Foreign Bible Society which in 1804 had formed an auxiliary in Bengal with David Brown, Claudius Buchanan and the Serampore Trio as the local committee. This committee had agreed to pay the Serampore missionaries 300 rupees a month to assist them in their translation work. It is estimated that altogether the Bible Society contributed £27,230 to the work of William Carey and his associates.



(Photo: N. B. McVicar)

Some of the translations and other works of William Carey in the air-conditioned library of Serampore College. Large book: a study of rare Asiatic plants; middle book: a dictionary of Indian words in various languages; small book: the New Testament in Bengali

The vast amount of work undertaken gave rise to criticism. The non-Baptists in the Bible Society were not happy about the way Carey translated the Greek word for "baptize". Brown and Buchanan urged Henry Martyn, who had just begun his work in India, to undertake translation work, and the Serampore missionaries felt hurt and overlooked. Brown was worried about some of the versions. He wrote: "In some languages they stand unrivalled, others they are putting into the press without knowing a word of them or being able to read the characters in which they are written."

In March 1812 the work suffered a most serious set-back. The mission press was destroyed by fire. Happily the printed books were saved and the punches and matrices of all the Indian type. But many precious manuscripts were lost and damage was to the extent of about £10,000.

A few days after the fire, Carey and his colleagues were at work again casting type so that they could begin to print in at least one language. When the

(continued overleaf)

Bridging the gap with the past. Rev. Paul and Mrs. Rigden Green, our missionaries at Balurghat, West Bengal, visit the nearby ruins of the indigo vats associated with Carey at Mohipal

news of the disaster reached England, Fuller in fifty days raised £10,000, contributions coming from many churches other than Baptist. By the end of the year Carey was able to report that the press was in a more efficient state than ever before. Two years later he was able to give a list of twenty-six versions finished, or in the press, or in course of translation. By 1832 complete Bibles, New Testaments, or separate books of the Bible, had issued from the press in forty-four languages and dialects.

Of course, Carey himself did not translate all these. But it was he who planned the work and he who headed the team. Some of the versions had been made in haste and with imperfect knowledge of the language. They needed to be revised. But Carey thought it right to publish them so that those who spoke the language could have the Scriptures as speedily as possible in their own tongue. He knew full well that corrections would have to be made and his work revised again and again.

(To be continued)

American Methodist Mission's Tragic Losses

(continued from page 147)

ministers, pastors and teachers who had complete charge of the religious and educational work of the mission. Many of these men had been trained in America and in Portugal, while others have received high school education, or several years of Bible School.

I have before me a list of 166 of these men and women workers, all of whom had had at least a primary school education, the majority being Portuguese citizens by assimilation. Of this number 20 are thought to be dead—a very conservative estimate, and 26 are known to have been taken prisoner. A further 23 are refugees, that is, they have lost all, and are now in the care of the missionaries at Malange or Luanda. As only 11 are still at their original appointments, this leaves the large total of 86 still unaccounted for. Of the 11 mentioned who are still at their posts, only two are outside the limits of the city of Luanda.

Many of those in prison, and of those who are missing, are feared to be dead. There are solid grounds for this fear. In the panic that followed the outbreak of violence, and in order to prevent the trouble spreading, the Portuguese arrested thousands of potential leaders—people with some authority or some education—while a great many more were simply shot in their towns and villages. And just where are the thousands of prisoners? There are certainly not enough prisons in which to keep them. There is little doubt that most of them are dead. The day will certainly come when witnesses to these mass killings or people who have seen the bodies, will be free to bear their testimony to the world. The only witnesses available just now are those who have escaped to the Congo Republic, and some of these folk are personal friends of mine, and on whose word I can rely absolutely.

Tense situation

Of the south I can say very little except to mention that the position is very tense. Everyone is afraid of what might happen. Throughout Angola confidence between the Portuguese and the African has been completely shattered. All missions are suspect—Catholic as well as Protestant, but while the arrest of a Catholic is played down or not even mentioned in the press, there is a continuous insidious propaganda against Protestants especially American missions, and their adherents.

Mr. Ben Thomas of Yalemba

A TRIBUTE

By J. F. CARRINGTON

OUR Baptist Missionary Society has suffered a real loss in the passing of Mr. Ben Thomas, at a time when we can least afford such losses.

After training at Rawdon Baptist College and University-College, Southampton (for a post-graduate teacher's diploma), he proceeded to Belgium for the colonial course of studies in 1951 and then came to Congo just at the time when the expansion of our educational work, made possible by newly-granted government subsidies, called for teachers of his calibre and qualifications. He was appointed to Yakusu and his efficiency in the French language made it possible for him to begin right away in our Boys' School there, while he and his wife, Nancy, busied themselves in acquiring a knowledge of Lokele, the Congolese language in which our Christian work at Yakusu is done.

The colleagues at Yakusu were soon able to give Ben and Nancy the oversight of our sub-station at Yalikina (now an independent post). Their labours for several years in this place endeared them to all the local people.

The Grenfell Training Institute

After furlough, Ben and Nancy were appointed to the Grenfell Training Institute at Yalemba and there the teaching experience of both of them was put to its fullest use (within the existing set-up of educational work in Congo). It meant learning a new African language—Lingala—but that deterred neither of them! Their service in the training-school has made it possible for us to equip all our Middle River and Upper River stations with trained men for schools run by our Society.

They were on their way to Yalemba after furlough when the Independence troubles broke out. Detained for several weeks in Dar-es-Salaam, they came to Stanleyville just as soon as communications opened up and got the work at Yalemba going again. There had been (and still is) a good deal of opposition to us at that station because of a vociferous youth-group which demanded that our schools be taken away from the mission and become the property of the local nationalist party. Just before he died, Ben was in Stanleyville appearing before a magistrate's court to give evidence on the depredations of the leader of this group (one of his own trained lads!). The strain of this opposition must have had a wearing effect on him during his last year at Yalemba.

A fine example of courage

Ben was a fine example of courage to all of us who worked with him. Burdened from his early days with a bad condition of asthma, which would have made many a man seek sheltered employment and constant medical care, Ben chose to serve his Master on the Mission Field—and on one of the most exacting of our Fields from a physical point of view. He and Nancy were even prepared to come to Yalemba where, for the past year, there has been no medical missionary colleague at work. Our nearest hospital was at Yakusu, a hundred or more miles away. He was indeed a man who realized that his expectation of life was much shorter than that of people endowed with normal health and he quite deliberately set out to spend what time he might have in giving the highest service he knew. What a challenge to those of us who are granted daily-renewed health and vigour!

His wife, Nancy, was already preparing for missionary service when she married Ben. They both of them knew that their life together would be of shorter duration than that of most married couples. But many Congolese Christian young people trained by them (some of them now in responsible positions in the new government) as well as their European colleagues will give thanks to God for the influence of the home they made together in Congo. Our sympathy in prayer will go out to Nancy as she continues the work that the two of them began together on the Mission Field ten years ago.

Millions of Bibles

Both the American and the British and Foreign Bible Societies have reported new records in distribution of Scriptures in 1960. The U.S. group established a record of 23,210,485 pieces for the year distributed in 75 countries in 277 languages and 36 "characters" such as Braille and Arabic. The figure was a 32 per cent gain over the previous year.

The British and Foreign Bible Society reported an increase of 1,500,000 over 1959 for a total of 9,250,000 of the number of copies of the Scriptures circulated.

Angola News Flashes

Here are a few significant sidelights on the Angola situation.

* * *

In the Congo Republic, there has been excellent co-operation between Baptist missionaries, Roman Catholics, the Congo Protestant Relief Agency, the United Nations and the Red Cross in efforts to help the thousands of refugees from Angola.

Distribution of tons of food, blankets, clothes, medicines and other essentials has been jointly organized.

Comment from a Baptist missionary: "We praise God for this opportunity of fellowship as we work hand-in-hand with brother helpers of various nationalities, backgrounds and beliefs."

* * *

The refugees have created many problems for the new Congo Republic which already has more problems of its own than can readily be solved.

How have the Congolese reacted?

Typical answer to the question from a missionary's report: "The Africans have done what they can for these unhappy people, but there are far too many to be easily absorbed."

* * *

The Mission Hospital at Kimpese is caring for seriously wounded refugees.

A large tent, capable of holding from 100 to 150 beds, has been sent by the United Nations to the hospital.

Red Cross jeeps took supplies from Léopoldville to Kimpese. A sugar company provided storage.

* * *

Two refugee missionaries, Miss Edna Staple and Miss Jean Comber, from Bembe, Angola, are working among the refugees at Kimpese.

* * *

As families of missionaries from Angola passed through Léopoldville on their way to Britain, the first mothers and children returning from Britain to Congo mission stations reached the capital of the Republic.

* * *

Two extracts from the diary of a missionary who has had to leave Angola:

"Saturday. We were all united again. The Americans had heard that it was the afternoon planned for another attack on the Mission Headquarters in Luanda by the Portuguese. However, it did not take place.

"Sunday. We worshipped in the new Mission Church, now with all its windows broken because of a stone-throwing demonstration against the Protestants by the Portuguese. The church was filled with Africans and, as the robed choir entered, singing so reverently, we thought of the massacre of their people and marvelled at so great a faith as this."

* * *

Quotation from a letter from a missionary still in Angola:

"We have been especially grateful for the witness of many of the African Christians and that, here at any rate, the Government officials and traders have continued kindly and friendly both to them and to us—although relatives of the latter were among those who were massacred by the 'rebels'.

"The crisis seems to have brought out the best as well as the worst in Christian and non-Christian alike.

"There have been heart-warming instances of help by White to Black and Black to White to lift our hopes to the day when such action will be the normally accepted thing."

Rennie's Mill, Hong Kong

Rennie's Mill, Hong Kong, site of the concentration of thousands of Chinese refugees from the mainland, will be taken over by the Hong Kong government and administered as a resettlement area. Officers of the government resettlement department have started a census of the area, as the basis to plan improvements.

A new site within the area will be allotted to any family who is dispossessed and the department will provide assistance in moving.

It is at Rennie's Mill that Dr. E. M. Clow has been serving since she retired from the headquarters staff of the B.M.S. She has been responsible for a clinic ministering to the medical needs of the refugees.

New Missionary for India

Mrs. Maureen North, a member of the Old King Street Baptist Church, Bristol, and a physiotherapist, sailed recently to join her husband, Rev. J. L. North, who is the pastor of Lower Circular Road Baptist Church, Calcutta

BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

Prayer is especially asked for our own Society at the beginning of this month as it celebrates another birthday. Particularly remember the service in Westminster Abbey on 2 October, when the centenary of Carey's birth will be commemorated and Dr. H. H. Rowley will be the preacher.

Prayer is asked also for other Baptist Missionary Societies, and the World Council of Churches, as its members prepare for its Third World Assembly to be held in New Delhi in November.

Congo

The Orientale Province of Congo is still in an unsettled state, although there has been a marked improvement in the situation over the last year.

There are still shortages of food and petrol, which create difficulties for our bush stations. The growth of Kitwala (Watchtower) and other pan-African heretical sects in some areas have affected church life and attracted adherents.

Pray that Christians may remain faithful. The church, missionaries and pastors all need our regular prayers as they witness in a difficult situation.

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ACKNOWLEDGEMENTS

(To 17th August, 1961)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £10; Anon., Birmingham, £3 4s.; Anon., Work in Angola, £2; J. Parratt, £1 1s.; Anon., 6s.; Anon., For work in Angola and Congo, £10; "In memory of Miss Mary Prior", Margaret Bergin, £1 1s.; Anon., Romford and Dagenham, £2 10s.; "E. and G.", £5. Anon., 5s.; Anon., 10s.; Anon, for work in Brazil, £10; Anon., Carmarthen, £1 9s.; Anon., Coventry, 10s.; Anon., In honour of William Carey, £5.

Medical Fund: Anon., for Lepers, £2; "Guided", £2; "In memory of two Friends", £2.

Angola Refugee Relief: Anon., Quorn, £1; Anon., 5s.; Anon., New Malden, £2 7s.; Anon., Ayrshire, £1; B.H.F., Davos, July 9th, £3 13s.; Anon., £5; Anon., Edinburgh W., £2; Anon., £5.

Congo Famine: Anon., E.13, £4; Anon., £1.

Famine Relief: Anon., £1.

Gift Week: Anon., W.1., £2.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d
July				
18	H. D. James	74	2	4
21	T. H. Calladine	65	7	7
31	Miss H. M. Toller	10	0	0
August				
2	Miss A. M. Bayley	50	0	0
3	Miss M. F. Clark	4,210	17	11
9	A. J. John	52	10	0
10	Miss S. B. Stephens (mortgage interest)	9	13	0
10	A. T. Reeve (£56 4s. 10d. Medical)	112	9	8
10	Miss E. M. Falla	337	7	1
14	Mrs. L. Buxton	350	0	0

MISSIONARY RECORD

Arrivals

24 July. Rev. E. G. Collins, by air, from Cuttack, India.

1 August. Rev. G. V. and Mrs. Prosser and family, from Kekirawa, Ceylon.

3 August. Rev. W. D. Grenfell, by air, from Luanda, Angola via Léopoldville.

5 August. Rev. C. A. Couldridge, from Thysville, Congo Republic; Miss W. Hadden, from Yalemba, Congo Republic.

9 August. Dr. D. H. Wilson, from I.M.E., Kimpese, Congo Republic.

13 August. Rev. B. C. R. and Mrs. Henry and daughter, from Balliguda, Orissa, India.

Departures

5 August. Miss E. Toseland, for Chandraghona, East Pakistan; Mrs. J. L. North, for Calcutta, India; Miss A. Baroi, returning to Pakistan.

11 August. Mrs. H. B. Saunders and son, for Stanleyville, Congo Republic.

Births

17 July. At Ratnapura, Ceylon, to Rev. C. A. and Mrs. Grant, a daughter, Jillian Rachel.

6 August. To Rev. T. J. and Mrs. Gamble (missionaries-designate to East Pakistan), a daughter, Alison Ruth.

Death

9 August. The Rev. B. H. Thomas, B.A., at Yalemba, Congo Republic.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic Wesphone London. Chairman: Rev. H. H. Rowley, D.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
General Secretaries: Rev. J. B. Middlebrook, M.A. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
Contributions and donations should be sent to the General Home Secretary at 93 Gloucester Place.

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Photo by E. G. T. Madge taken on his recent visit to Angola.

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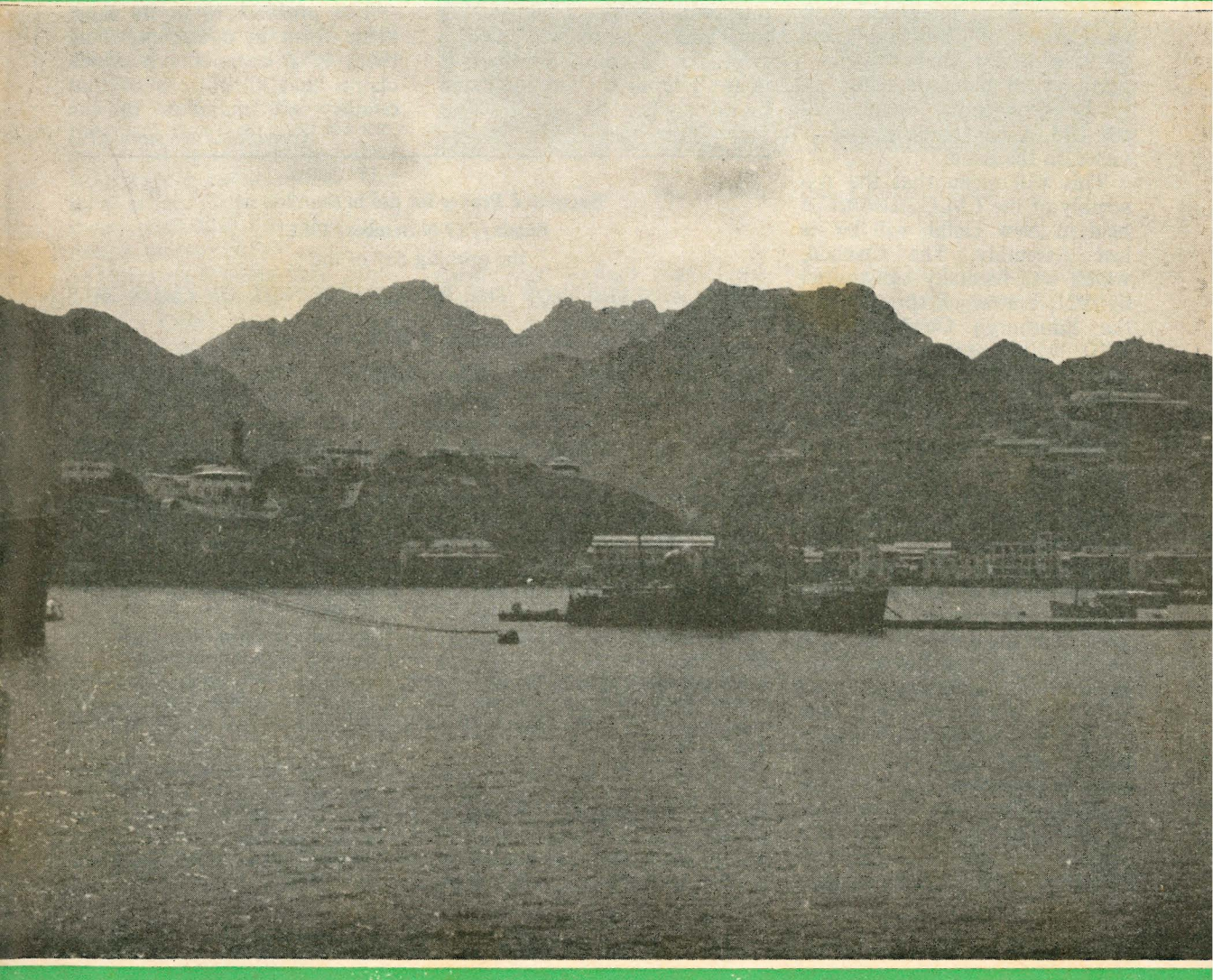
NOVEMBER 1961 PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



Aden, viewed from the harbour—a familiar scene to outgoing missionaries (*Photo: Bruce Henry*)

The Light of the World

ON the eighteenth of this month the Third Assembly of the World Council of Churches will begin at the Vigyan Bhavan, New Delhi. How appropriate it is that the first Assembly outside Europe and America should be in the land of Carey's adoption in the year of the celebration of the bicentenary of his birth!

It will be a historic assembly for reasons other than the place of its meeting. One of its main items of business will be to take action on a recommendation that the International Missionary Council be integrated with the Council of Churches. There is little doubt that this integration will take place for already the member councils of the I.M.C. have indicated their views on the issue.

This will mean that the Assembly of the I.M.C., also to be held in New Delhi, will be its last Assembly. The Council, which was formally constituted in 1921, but which sprang from the Edinburgh Conference of 1910, will cease to exist. Its objects and functions will be taken into the Council of Churches which will have a new Constitution providing for a Commission and a Division on World Mission and Evangelism.

Our own Society has been linked with the I.M.C. through the Conference of British Missionary Societies, and has signified its agreement with the proposed integration. But all missionary bodies are not too happy about the scheme.

There are a few who fear that in a more "ecclesiastical" organization there may not be the same enthusiasm for overseas missions. There are a few who on doctrinal grounds are suspicious of the Council of Churches. They believe themselves to have little in common with some of the member churches of the Council.

In order to overcome some of the difficulties of the integration a scheme has been devised whereby missionary bodies can be linked with the Division of World Mission and Evangelism without becoming full members of the Council of Churches.

The misgivings of evangelicals have some support in the attitude of some Churches within the Council to the subject of proselytism. This, however, is one of the subjects with which the Third Assembly will come to grips. And a complex subject it is. It all depends what you mean by Proselytism!

Our missionaries in India, for example, were not at all happy when after Independence in 1947 a whole host of missionaries of American sects like the Seventh Day Adventists and Jehovah's Witnesses entered the country and, without regard to agreements between denominations, started work among those who had already given their allegiance to Baptist churches. But on what principle could Baptists be given freedom to preach for conversions and Jehovah's Witnesses not?

The problem is in its most acute form in countries where there is a state church which claims that all citizens of that country are members of the

(*continued on page* 172)

Suggested Prayer for use in churches on
Sunday, 19 November, 1961
the opening day of the
THIRD ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES
19 November—6 December, 1961
New Delhi

Eternal God, the Father from whom the whole family in heaven and earth is named, who art gathering out of every nation one people in Christ, we remember before Thee those from many lands and races who this day meet at the Assembly of the World Council of Churches in New Delhi. As now they meet with one accord in one place may the grace and power of Thy Holy Spirit be with them. May He Who is the true Light be the light of their worship and their decisions, to the end that in their witness and service and unity Thy people may glorify Thy name in the whole world.

We remember before Thee all the churches represented at New Delhi, our own communion and our partners in obedience. As we are drawn together in prayer for those who represent us there, so may we be drawn by Christ into greater unity with one another, and by His grace become more faithful witnesses to that Light which is for the healing of the nations and the redemption of the world.

With Thy holy church throughout the world, and with the whole company of Thy saints, we offer Thee the worship and service of this congregation. Keep us constant in the fellowship of Thy family, and faithful in our calling as ambassadors of Christ, until all the ends of the earth shall see Thy salvation, through Jesus Christ our Lord, to whom with Thee and with the Holy Spirit be all glory and praise, now and for ever. Amen.

In the Villages of Orissa

By JOHN H. BLACKMORE

THE rains came early and very heavy this year. Many farmers lost their whole rice crop. Many lost their homes as well in the floods about which you no doubt read in your newspapers.

After about three weeks, however, there was a brief respite, and second sowings were feverishly made. The rains then came again, with more flooding, and again some lost their crop. Again a break. A third sowing. And now, the farmers in the Balangir area at any rate want the rain, because the fields are not wet enough.

They have a very precarious existence even with a good crop, and so with harvests failing, their troubles are indeed great. This is a crucial time of year for them, therefore, as you will readily understand.

The rains brought their problems more seriously in other parts of Orissa than in Balangir itself. Although some crops were lost here, quite a lot were saved. However, further north, in the Sambalpur area near to the Hirakud Dam, there were quite serious consequences.

(*Photo: R. H. Whitfield*)

Two travellers in Orissa crossing a river in flood

A whole settlement washed away

The Mahanadi (Great-River) flows through to the dam, on through Cuttack area, and thence to the sea. The rivers rose to heights above the danger level, and the 630 ft. dam also had water above the danger mark. As a result, two sluice gates had to be opened to reduce the danger of the whole dam collapsing.

These two sluice gates being opened caused such a rush of water into the already swollen river that a whole labour settlement was washed away (the people had been evacuated) completely. In the Sambalpur area, and in the Cuttack area, about fifty villages were completely cut off at one stage, and planes stood by to drop food and necessities to those stranded.

In other parts of India, flooding was worse. In the deep south, in Kerala state, a number were drowned, and over the west side of India, near Bombay, Poona was threatened with engulfment when there was a breach in the wall of a dam just outside. Altogether it was estimated that 100,000 were made homeless by the floods in India.

Meanwhile, the work amongst our people in the villages had to go on. Access to them was difficult and usually the only way was on foot, for the tracks were nothing more than slimy, slippery mudbaths, making use of cycles impossible, and walking a tiring business, especially in the torrential rain.

But the pastors and workers did it, going to their villages to take meetings and teach their people, walking four or five miles each way between the villages. When they got there, with books damp if not wet, and the mud buildings perhaps leaking, to minister to the handful of Christians was not the easiest of jobs, especially in the sticky heat.

We did reach one village by jeep, but it took us over an hour to do seventeen miles—the last five being along a real skating-rink kind of muddy track. It was exciting, and I enjoyed it! As we were leaving the village, the front wheel sank to the axle; but the villagers pushed us out, and we were able to go on our way.

We have been having a number

of distress calls lately from sick people in the villages, too ill to walk to the bus (often five or six miles) to come into Balangir Government hospital. On one occasion we went so far, reached a river about 100 yards wide, which in the dry season we would ford, and then could not cross it. So we just had to sit and wait while the evangelist waded across, walked the two miles to his village, and got some men to carry his sick wife back to the river and across to us on a bedframe.

A tragic death

Two weeks ago, we had a man come to us saying his wife had died in our local hospital, due to an unborn child. It was 8.30 p.m. Would we go down and fetch the body in the jeep?

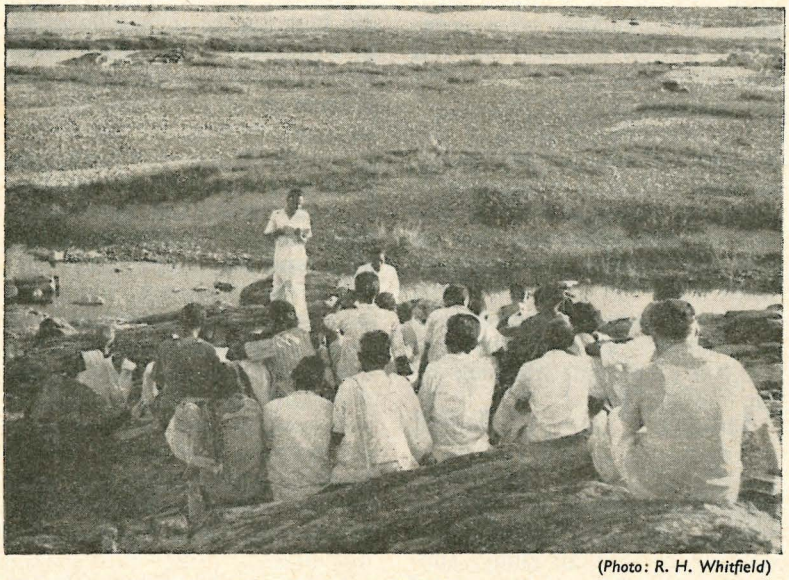
In India, if you do not claim the body within about an hour, they give it to the sweepers (the lowest of the low of the outcastes) who take it out into the jungle and leave it there, where the jackals and other animals make short work of it.

We went down. There was the bed which had been dumped out on the veranda immediately the death had occurred, the body not touched, not even composed. They have to remove the body from the ward the very moment death occurs, or there would be panic in the wards among the other women, who fear the demons and spirits which they think would then visit them.

It was left to the nurse, Rev. R. H. Whitfield and me to wrap the body in the small cloth the woman had been wearing. This not being enough to cover the body, we needed more. The relatives took the rags off their own backs and gave them to us to use. We wrapped the body, took it back to the compound in the jeep, together with the relatives, and put it in the jeep trailer in the garage for the night, taking care to well wrap a tarpaulin round to keep rats, and even jackals at bay, and bedded the relatives down on the Bible School floor.

The funeral was early next morning—no coffin of course—there rarely is—and the relatives returned to their village.

The tragedy is this. These folk came from a village where, at the time of *Holi* festival (Hindu), which is supposed to ensure fertility to the people, both in crops and children, the Christians refused to pay. Despite the threats, they refused to help pay the costs of the very obscene and idolatrous festival. As a result, they are now forbidden to use the market, the well, and other privileges in the village life. Moreover, the Hindus will be ready with their tongues saying that it is because the Christians did not observe *Holi* that mother and child died.



(Photo: R. H. Whitfield)

A training course for evangelists in progress out of doors

Rooted in Faith

Next year will be celebrated the tercentenary of the Great Ejectment. It was on 24 August, 1662 that some two thousand ministers were driven out of the Church of England as re-established by the Act of Uniformity.

Though few Baptists were involved because Baptists were already outside the Established Church, the event had a profound effect on Baptist history as on British history generally.

To commemorate the event a book has been published at the request of a joint committee of Congregationalists, Presbyterians, and Baptists by the Independent Press. It is *Rooted in Faith* by Professor F. G. Healey of the Westminster College, Cambridge.

It gives a lucid account of what really happened in 1662 and why the first Dissenters found it impossible to subscribe to the Act of Uniformity. It describes the effects on them of the other Acts of the Clarenden Code and discusses their influence on the subsequent history of Nonconformity.

Written in an eirenical spirit, it is of great value in understanding the relevance of these now far off events to the situation which faces the Free Churches of Britain today.

Certainly every Baptist minister should read it.

Preachers with Once-only Opportunity

A congregation consisting almost entirely of Hindus fills the chapel at the Christian Hospital at Berhampur, Orissa, India, on Sunday mornings when a service is held for patients.

The preacher contends with a poser often confronting missionaries. How shall the Gospel be presented in what may be a once-only opportunity?

Sitting on the floor, the patients listen attentively. Most of them will be hearing Christian preaching for the first time. Unless they are moved to overcome big difficulties to learn more, they may never again hear the Faith proclaimed.

Patients flock to the hospital from a large area as well as the town of Berhampur. Many live in villages where there is not a single Christian. Their desire is medical treatment and not a change in their religion.

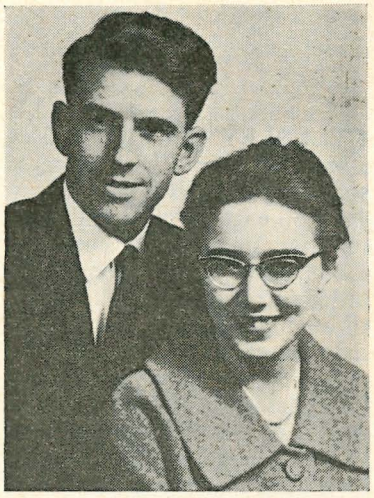
The staff at the hospital studies the Gospel keenly so that they can explain it as chances occur. A recent report says that nurses have been working through the Apostles' Creed with one of the missionaries. Bible classes are held regularly.

Patients for a short time see Christianity being lived by a community which exists to serve them, but the staff would like to be able to do more to build on the patients' first and brief impressions.

One of the missionaries tells in her latest letter of a visit she made with one of the hospital's Bible Women to a village—completely Hindu—about twenty miles away. They were warmly welcomed. Women ran out of their houses to greet them and exclaim: "My baby was born in your hospital, too." The Bible woman sold about 100 tracts and books. Yet, regular Christian visitation of this village is impossible.

There are numerous villages like it. People living in them know the hospital well. It could hardly be otherwise for 750 babies—a record number—were born in its wards last year.

When villages can be visited, the inhabitants, particularly mothers with babies, seek medical advice and treatment. They will listen to Christian teaching. Some will buy tracts. Who can tell what will be the ultimate result?



Mr. and Mrs. Owen Clark, members of the Longley Road Church, Tooting, who left in August for service at Kimpese, Republic of Congo. Mr. Clark is a graduate in science and holds a teacher's diploma. Mrs. Clark (*née* Deanna Durbin and formerly of the Silver Street Church, Taunton) is a certificated teacher. In the Republic of Congo now there is great need for more secondary schools (and, therefore, more teachers), and for larger and better colleges for the training of pastors.

Christian Endeavour and B.M.S.

"Pilgrims All" was the apt theme for the 63rd Annual British Christian Endeavour Convention held at Plymouth at Whitsuntide this year. In connection with the Convention, a Missionary Exhibition was held in the Guildhall and the B.M.S. was allocated the central position.

During the three days the Exhibition was staged, several hundred people visited it. They came from all parts of the British Isles and from the continent of Europe.

The B.M.S. exhibit revealed that at the present time there are on the field or in training at least sixty Endeavourers who have offered themselves for service with the Society during the past fifteen years.

The Christian Endeavour Movement stands for all that is highest and best among young people and has always been deeply concerned about overseas missions. Christian Endeavourers have been and still are among the most loyal supporters of the B.M.S. and it is a cause for thanksgiving to God that many of the men and women today on the field commenced their training in the local C.E. Society.

The B.M.S., through its C.E. Auxiliary, is in contact with more than a thousand Baptist C.E. Societies many of whom are supporting the work of the Grenfell Training School (Ecole Grenfell) at Yalemba in the Congo Republic which is the special project of the Auxiliary.

If your Society has not yet affiliated to the Auxiliary and would like to do so, or would like further information, please write to: C.E. Auxiliary Secretaries, c/o B.M.S. Young People's Department, 93-97 Gloucester Place, London, W.1.

Miss P. Lofts (*left*) and Mrs. E. G. T. Madge (*right*) loading parcels of clothing for Angola refugees on the B.M.S. van. So great was the response that the "Wants" Department at the Mission House found it difficult to cope

In Stanleyville

By R. D. ROBINSON

STANLEYVILLE is surely a name which has achieved some notoriety during the past year. So eager is press and radio to seize upon the events that shock, that it may come as a little surprising to know that throughout the year all the essential services have been maintained.

Nothing is more essential in Congolese eyes than education. And it is with this that the Rev. Harold Saunders and myself have been chiefly engaged. There is no B.M.S. Mission School in Stanleyville. It seemed wiser to support the secular schools set up by the Belgian Government some five years ago: a primary school for each of the main *Communes*, and a central secondary school. A second one, the *Athénée de Kitenge* was opened in November of last year.

To these Government schools, Protestant parents were advised to send their children. So we have today some 180 students in the secondary sections, and probably more than a thousand children in the Primary schools, officially registered as Protestants. I use the word "student" advisedly—for Edward Iteke, son of a mission worker at Yalemba, who gained his diploma in the top class of the school, would at a guess be at least 25 years old. He was one of a class of two. In the top classes the population is sparse: the bottom classes are "bulging".

A year full of alarms

The secondary schools did not get under way until November—but it was surprising that they opened at all. Gradually Belgian professors drifted back; others, with some local Greeks, were recruited on the spot. Finally, since the French pastor, who with his wife, had formally taught "Protestant Religion", did not turn up, Mr. Saunders and myself joined the staff.

The year was full of alarms and excursions. On the death of the Prime Minister the school was closed for a week. On two or three days we went to school to find it closed: "Oh, did not you know, there is a holiday in honour of Mr. So-and-So".

On 1 May, was a grand parade, in which the schools took part. The boys had to line up for hours under the hot sun: so the next day too it was, "No school today. The boys are tired after yesterday."

And every day as we drove to school, we passed many red-helmeted soldiers, sub-machine guns at their side—the sight always made me squirm. When we arrived at school we found that a constant subject of conversation were the arrests or the expulsions of the day before, and how much longer work could continue under such a strain. It was a wonder that the boys and girls learnt anything at all.

On entirely Belgian lines

Students went in delegation to the Minister of Education to plead that their professors should not be maltreated. When a teacher was detained, children of his class cried, so one parent told me.

The two secondary schools are run on entirely Belgian lines. This was the surprising explicit request of the Congolese Government, just at a time when the propaganda machine poured out recrimination against everything Belgian. There is nothing which would arouse in a Congolese parent, or government, more suspicion than to request a specially adapted schooling for Africans.

So our school was run as if it were situated in the middle of Brussels: even, in some matters, to the point of absurdity. Thus, for conduct marks each month, Mr. Saunders was required to distinguish between "conduct", "civics", and "*savoir vivre*". A

Villagers near Stanleyville welcome the missionaries

constant source of amusement to us Englishmen was as to which of these three would cover the crime of putting a pin on the master's chair!

In the Belgian programmes there was generous provision for religious instruction; in the Primary schools, half-an-hour every day, and in the Secondary school, two periods per week of fifty minutes each. We were moreover free to follow our own syllabus. So we have had during the year a first-class opportunity of teaching Christian Faith.

It is too early yet to know what results there may be. For too long a great many of these students have been estranged from the Church. The whole trend now is towards secularism. And during this year, with so much trouble, it has been almost impossible to run extra-school activities for our Protestant youth. Largely with a view to winning them, we were at least able to start a regular Sunday French Service—to this, some thirty or forty do from time to time attend.

Boatmen on the Congo near to Stanleyville

The Christian Faith has ultimately to be caught, not taught, or rather, it is only then that it can be taught. In September we start again. Pray with us that more and more boys and girls may be "caught" for Christ.

Advance in the Kond Hills

THE situation of evangelistic opportunity and advance in the Kond Hills is unparalleled. The following facts will speak for themselves.

Baptisms:

In 1958/59 baptisms numbered 400 (about); in 1959/60, 722; in 1960/61, that is October 1960 to July 1961, baptisms were 1,004.

Churches:

In 1956 churches numbered 63; in 1960, 93; in 1961, 109 (until July 1961 only).

Learners:

There are well over a thousand learners who hope to be ready for baptism any time within the next year.

These increases in baptism and new churches are mainly in areas bordering on West Ganjam and in the Balliguda Taluk. Some are in the Phiringia and Phulbani directions.

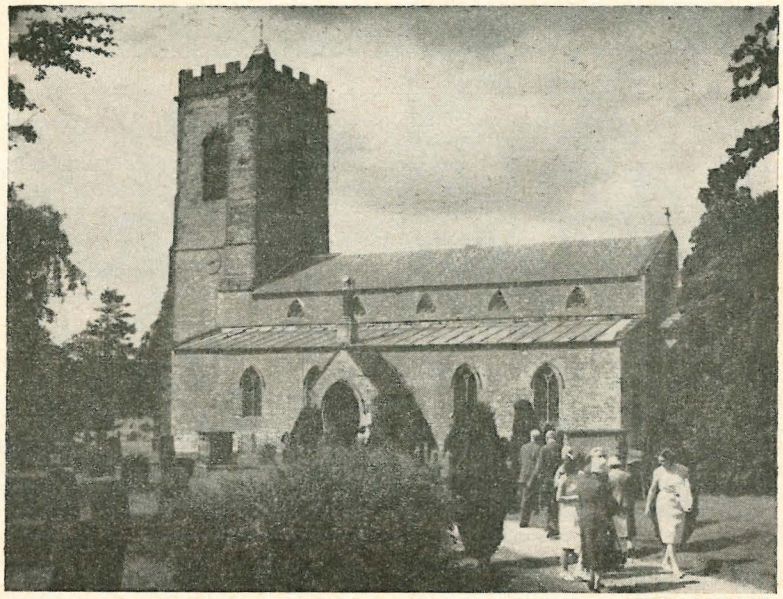
To meet this situation the Kond Hills Christian Church Union is doing its utmost in regard to finance and personnel. For instance, the local giving has more than trebled in the last five years.

In 1956 the local churches gave Rs.2,600/–; in 1958, Rs.4,016/–; in 1959, Rs.6,384/–; in 1960, Rs.8,212/–.

This does not represent much increased giving from the older churches, many of which have not given more; it does represent increased giving by mainly younger churches.

The Kond Hills Christian Church Union is asking for the year 1962 for an increased grant for new work.

A skilled marksman in the Kond Hills, Orissa.



(Photo: A. W. Ray)

Paulerspury parish church after the Carey commemoration service on 17 August

President Kasavubu at Church Garden Party

Missionaries in Léopoldville have sent home lively accounts of a garden party attended by President Kasavubu of the Congo Republic.

The party was given in his honour during meetings of the Congo Protestant Council. Congolese and European delegates from all over the country were present.

Soon after the party, some of the missionaries listened to the B.B.C. broadcast which reported fighting in Congo.

"We wondered what you were making of it at home", one missionary writes. "Well, you should have seen us that very afternoon handing round dainty sandwiches to President Kasavubu and the other guests.

"You could hardly imagine a more peaceful and decorous scene —apart from the moment when I landed three sandwiches off my tray on to the grass within a yard of the President's feet. But he did not seem to notice. He was very gracious and friendly.

"I am looking forward to seeing the photos I took, especially the one of members of the bodyguard who had parked their rifles on the ground and were swigging orangeade out of bottles."

The Salvation Army band played when the President arrived with other ministers and the "Lord Mayor" of Léopoldville. He was received by leaders of the Council and assured of the prayers of the churches for the future of the country.

Fathers, Beware!

Attached to a knitted vest in a Wants Box sent by eleven-year-old Christine Reid of High Blantyre, was the following note:

"Christine said her Daddy could not knit. He said he could. She challenged him to knit a vest for Africa. Here is the result of three months hard labour! Daddies beware!"

Everybody Listens to

Something of a mass movement to Christianity among Hindus in the area served by the B.M.S. station at Dinajpur, East Pakistan, is due largely to one gifted man, Bhabak Lal Singh.

He is now getting on in years. In former days he was active in the Indian Congress Party. He recalls with pride the number of times he was jailed for his political work.

Today, he has immense influence. One missionary writes: "It is astonishing the way in which everyone listens to what he says and follows his advice from the oldest grandfather to the smallest child. Just as in the early days of the Church, the conversion of a king or chief meant the conversion of his people, so this wonderful man's witness has led many to enter the Church."

As a result of his strict injunctions, these new Christians do not ask the Mission for material help. They give generously to the Church and the Mission and say they are only interested in receiving teaching from the missionaries.

When a missionary visits them, he or she is met by someone who says: "We are boiling a kettle so you will have proper drinking water and we have a bathing place and lavatory ready for you".

Sometimes women from the "new area" visit the Mission station at Dinajpur to see the

Baptisms, Though C

In less than four years the church at Cianorte, Brazil, has grown strong enough to support its own minister.

Pastor Mauro Seraphim, a young man straight from a seminary in Rio, has taken over the charge of the congregation from the B.M.S. missionary, Rev. Derek Winter. He is showing great capacity for leadership.

The church building is growing. Walls, floor and roof have been completed. Services have been held in the shell since the beginning of

lan who went to Gaol

doctor. They are given tea and sweetmeats and reply: "It is not right for you to feed us like this. It is right for us to feed you when you come to our village because you come to give us teaching. But we have come here on our own business".

Whenever there is any special need in the area, Bhabak Lal organizes help.

Missionaries report that the people of the "new area" receive Christian teaching with enthusiasm. Men will down tools and listen at a moment's notice. A report says missionaries find it a joy to tell stories of the life of our Lord to the women, especially to those hearing them for the first time.

As well as the "new area", the Mission at Dinajpur—one of the places where Carey himself worked—has an "old area". This "old area" was larger before the country was divided into India and Pakistan. Many of the larger churches are now in India, the smaller and less vigorous ones being in Pakistan. The congregations consist mainly of second and third generation Christians.

The linking of the churches in the new area and the old area in East Pakistan presents many difficulties as the two groups of Christians differ widely in their outlook.

ıurch had no Roof

the year. In fact, the first baptisms took place two days after the baptistry was finished and before the roof had been put on the building.

Missionaries in Brazil are constantly finding small groups of Christians in the Parana region. The area is being developed. At present, some of these groups are isolated, but they could grow into churches like the one at Cianorte.

An association of churches is promoting training courses for lay leaders.

(Photo: A. W. Ray)

The congregation gathering for the Carey Celebration service at Moulton on 17 August

Not a Catastrophe, But a Miracle!

There was an evacuation of missionaries from Kimpese after the Republic was formed. The director of the school went home to the United States and Mr. Cox went to Léopoldville.

When consideration of the school's reopening became possible, Mr. Cox went to Kimpese with a member of the Provincial Senate.

The senator, a former student at Kimpese, is now a lay preacher at Léopoldville. He called together all the Kimpese people and both opened and closed the meeting with prayer.

As a result, the school was reopened with eight teachers (four missionaries and four Congolese) and twelve classes. Since then, the director has returned and work has gone ahead.

"Of course," says Mr. Cox in his latest report, "there are difficulties. Food is dearer and more scarce. School books are practically unobtainable and imports are problematical.

"Self-sacrificing efforts by the United Nations backroom boys and by many Congolese officials, whose goodwill and politeness needs to be recorded, have so far saved the situation.

"As a Belgian adviser on the railways said to me: 'We thought it was catastrophe and, instead, we have seen a miracle'."

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61. Southampton Row, W.C.1

William Carey

By A. S. CLEMENT

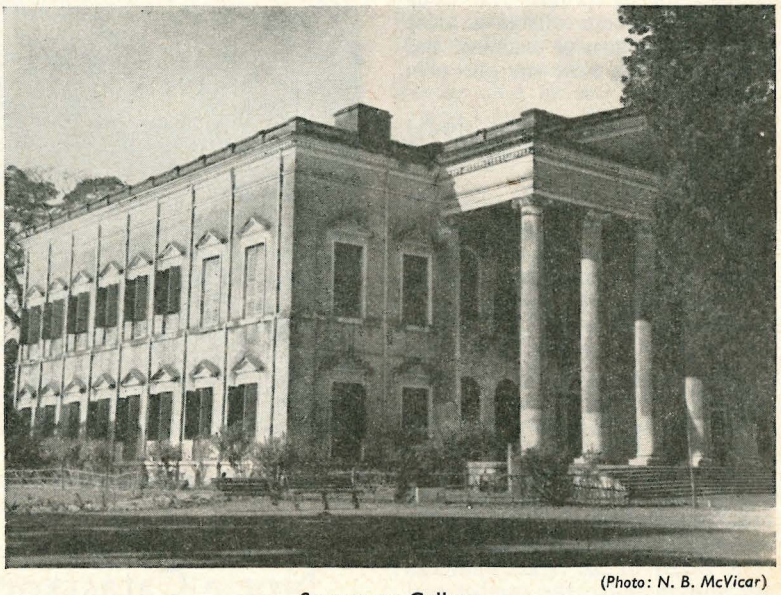
XI: Serampore College Founded

THE charter of the East India Company, as revised in 1813, included a clause permitting missionary activity. This clause was to open up the way for societies other than the B.M.S., but it had a significant influence on the development of the Serampore Mission itself.

In 1812, while the clause was still under discussion in the British parliament, the Serampore missionaries were able to report that there were twelve mission stations scattered through Bengal, North India, Orissa, Burma, Java and Mauritius. The full-time workers, European and Indian, numbered thirty.

The home committee was not a little apprehensive of this expansion and wondered if it could adequately be financed. Britain at this time was deeply involved in the Napoleonic Wars which brought heavy taxes and not a few trade problems. It is no new thing for British Baptists to be hampered by the problems of inflation! Carey felt constrained to write: "I entreat, I implore, our dear brethren in England not to think of the petty shop-keeping plan of lessening the number of stations so as to bring the support of them within the bounds of their present income, but bend all their attentions and exertions to the great object of increasing their finances to meet the pressing demand that divine Providence makes on them. If your objects are large, the public will contribute to their support; if you contract them their liberality will immediately contract itself accordingly."

In consequence of this expansion the number of church members grew. By 1818 there were over 1,000 baptized believers: 420 of them being baptized in the last three years.



(Photo: N. B. McVicar)

Serampore College

The need for more schools was soon apparent. Joshua Marshman formulated a scheme whereby there would be attached to each mission station ten village schools. Each school would be in the care of an Indian worker; the missionary visiting it once a month.

Government help

Considerable help came from the government in the implementing of this scheme. The new Governor-General, Lord Moira (afterwards the Marquis of Hastings) had visited Serampore and had been greatly impressed by what he saw. He invited the Serampore trio to dine with him at his residence at Barrackpore. These contacts with the Governor-General were later to bear fruit. It appeared that under the terms of the new charter the East India Company was empowered to spend £10,000 on native education. So Carey, Marshman and Ward increased the number of their schools and also opened a teacher-training college. There was widespread interest in this educational work, and contributions poured in. In one year forty-five new schools were established.

When Lord Hastings was in the middle of a successful military campaign, conquering state after state, he wrote to Carey of the need of schools in the conquered territory and promised seven to eight thousand rupees if the missionaries would establish them. This close connection between missionary activity and colonial conquests, here in India, in the West Indies about the same time, and in other places, was later to give rise to much

misunderstanding and to anti-missionary propaganda of the type common today.

William Carey had been convinced from the outset of his work in Bengal that Indians would only be won for Jesus Christ by other Indians. One great task of the missionary was therefore the education of native preachers and pastors. His experiences at Fort William College had led him to appreciate the importance of higher education, and like many of his contemporaries he believed that a knowledge of the truth would bring men nearer to God.

A college on liberal principles

He and his colleagues conceived of a plan of establishing a Christian College on liberal principles. They held that a preacher of the Gospel in India "should be familiar with the doctrines he is to combat and the doctrines he is to teach, and acquire a complete knowledge both of the Sacred Scriptures, and of those philosophical and mythological systems which form the soul of Buddhist and Hindu systems."

The College would therefore provide for such studies and, like the Academies in Britain, would give instruction in the sciences. There would be no religious test for admission: students of all faiths, or none, would be welcomed.

So in 1818 a prospectus was issued for a "College for the instruction of Asiatic, Christian, and other youth in Eastern literature and European science". While plans were being completed for suitable premises activities began in an old house with thirty-seven students—nineteen Christians, fourteen Hindus, and four "having neither caste nor religion".

The College building when erected was one of the finest European buildings in Asia. In classical style and set within spacious grounds it was most imposing. It cost over £15,000 to erect—a considerable sum in those days. To this cost Carey, Marshman and Ward contributed £2,500 out of their own earnings.

A king's congratulations

When it was completed in 1821 the King of Denmark wrote congratulating the trio and sending Carey and Marshman gold medals. As an encouragement he gave them a large house adjacent to the College premises. Six years later he granted a charter giving the College the power to confer degrees.

The Serampore College project, however, did not find favour generally in Britain. Some members of the Home Committee were not happy about the breadth of the curriculum and the admission of non-Christian students. Others thought the scheme somewhat extravagant. When William Ward visited England in 1818 he was surprised at the opposition.

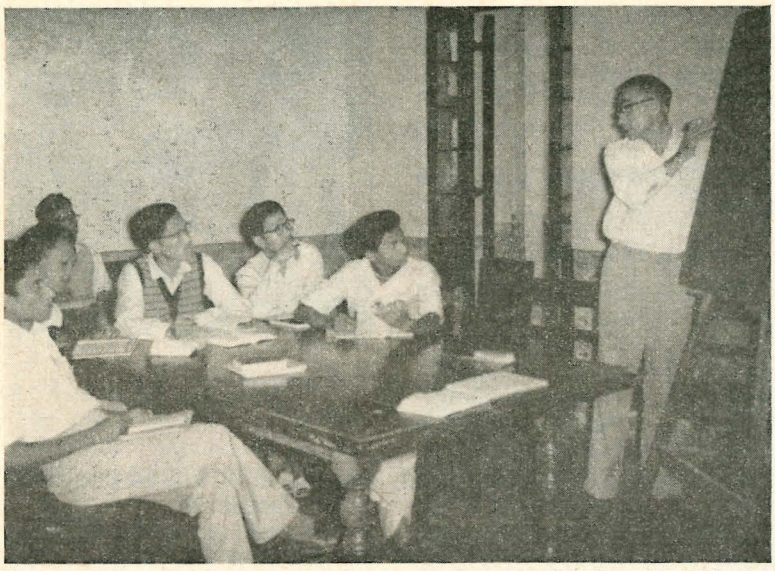
(Photo: N. B. McVicar)

The wrought iron staircase within the main building

Unfortunately a rift was growing between the now veteran missionaries at Serampore and the Committee in Britain. Carey and his colleagues had been long away from Britain and were unknown personally to the new generation. Samuel Pearce, John Sutcliff and Andrew Fuller had all passed from the scene. The new Secretary of the Society,

(Photo: N. B. McVicar)

The new college chapel



(Photo: N. B. McVicar)

Rev. E. L. Wenger lecturing in Theology at Serampore College

John Dyer, seemed to Carey to be cold and officious.

Apart from the Serampore College question there were two other main subjects of contention.

Young missionaries arriving at Serampore were surprised at the way of life of the Serampore trio, now men of importance in India, and men of wealth. They found it not at all easy to be accepted as members of the Serampore community and to benefit from the sharing of property and earnings. Joshua Marshman they discovered particularly difficult to get on with. On the other hand, the older men were disappointed in the quality of the young men arriving (though some were really men of great ability). The tragic result was that the younger men separated themselves and organized a separate mission in Calcutta.

Then the Committee was in dispute with the trio over the property at Serampore. The trio considered it to be theirs as it had been purchased out of their own earnings and by money raised by them. They claimed the right to say to whom it should go after their time. The Committee believed the property to belong to the Society. Had not Fuller said again and again that the Serampore missionaries had selflessly and generously devoted all their earnings to the Mission?

Marshman came over to England in 1827, but by then the situation had become too serious for an easy solution. The disputes had become more bitter because of misunderstandings arising from the difficulty of communications. Replies to letters would arrive months late. With great sorrow an agreement was signed between Marshman, on behalf of the Serampore missionaries, and the Society, whereby the two parties separated. From that date to the end of his life, William Carey was outside the Society which he had founded.

The Light of the World

(*continued from page* 162)

church because they are citizens of the state. Baptists and others preaching in such countries appear to the clergy of the state church to be trying to win Christians from one allegiance to another, that is, to proselytize.

There has been criticism of the doctrinal basis of the World Council. It is said that it is inadequate or too vague. It is said that it is not sufficiently Trinitarian. At present it has the virtue of being simple and should appeal to all Baptists. "The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour". It is proposed that this be changed to ". . . a fellowship of churches which, according to the Holy Scriptures confess Jesus Christ as God and Saviour." This amendment will be considered not only in English but also in German and French, the two other official languages of the Council.

The main theme of the Assembly will be "Jesus Christ, the Light of the World". Three subthemes will also be discussed: "Witness", "Service", and "Unity".

Altogether 176 churches will be represented by some 625 delegates and 400 advisers, youth participants, observers, and so on.

The Assembly will continue for eighteen days during which there will be a series of six evening meetings open to the public at which addresses will be given by prominent members of the Council.

Among the delegates will be Rev. E. G. T. Madge (General Foreign Secretary), and Rev. A. S. Clement (Editor) will attend as a press representative.

B.U. Diploma and Certificate Study Courses

A new syllabus of the Baptist Union Diploma is now available. The course is in three parts and includes Bible study, Baptist principles, Church history and a variety of subjects from which candidates may make a choice according to their interest, such as missionary leadership, Sunday school teaching and lay preaching. Examinations are held each May in local centres arranged to suit the convenience of candidates.

The Certificate in Religious Knowledge is a new short course of four subjects. Bible study is included, and as in the Diploma course, there are optional subjects.

The syllabuses of these two courses may be obtained from the Organizing Secretary, The Diploma Scheme, Baptist Church House, 4 Southampton Row, W.C.1.

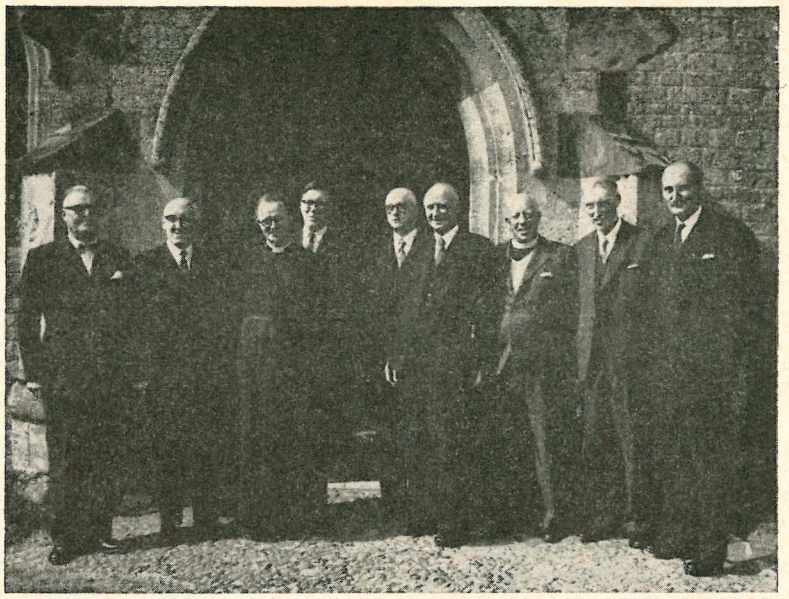
A New Study Outline For Lay Preachers

Worship and Preaching, a study outline in six sections for use by lay preachers in conferences, discussion groups and private study, has been issued by the Baptist Union Lay Preachers' Federation. It has been prepared by the Organizing Secretary, John E. T. Hough. It includes sections on the preparation and conduct of public worship, the reading and preaching of the Word, corporate prayer and praise. Copies are interleaved with blank pages for notes, and may be obtained from the Lay Preachers' Federation, Baptist Church House, 4 Southampton Row, W.C.1 at 1s. each or 10s. a dozen (post free).

Bible Translation

The United Bible Societies have reported that portions of the Bible have now been translated into 1,165 languages. At least one book of the Bible was translated into fourteen more languages or dialects last year.

In addition, the organization said that world wide circulation of the Scriptures reached a record height in 1960. E.P.S., Geneva.



(Photo: A. W. Ray)

Outside Paulerspury Church on the Bicentenary of William Carey's birth. *Left to right;* Mr. E. R. Grief (President of the Baptist Union of Great Britain and Ireland), Rev. Ernest A. Payne, The Vicar of Paulerspury, Rev. E. G. T. Madge, Prof. H. H. Rowley (Chairman of the B.M.S.), Rev. J. B. Middlebrook, The Archdeacon of Oakham (representing the Bishop of the diocese), Mr. W. H. B. Carey and Mr. Basil Carey (direct descendants of William Carey)

Congolese Make First-class Managers

Reports from the Congo Republic tell of excellent work being done by African Christians now in positions of administrative responsibility. Here is an example from Yakusu:

"African staff now have entire responsibility administratively in the hospital and are doing well.

"Punctuality, discipline, nursing and moral standards are variable. Nevertheless, the hospital continues as a Christian institution. It is full of patients and the Gospel is preached daily in its walls.

"Government regulations are forcing us to abandon male nurse training and concentrate on girls. This is a step in the right direction, but may be a little premature in a rural setting where education for women is still regarded as a luxury. Girls have yet little desire to excel professionally.

"The Church, school and printing works are now in African hands.

"Because of financial difficulties, the printing press is almost at a standstill.

"Pastor Lilemo is overburdened with the administrative side of his work, but he preaches well and is a good colleague. The Church has been somewhat undermined by sects, but there are encouraging signs, too. There was a Baptismal Service with forty candidates at Yangambi recently.

"The forest dispensaries continue their work. Drug supplies are difficult. We have been helped by the Congo Protestant Relief Association in this respect. There are very few doctors outside the towns.

"The leprosarium at Yalisombo has about two hundred patients and would have more if we could start district examinations again. George Mutolo is doing well in administering Yalisombo. His former senior colleague, Richard Dickie, is now Provincial Leprosy Advisor.

"It is good to have Christian men in high office."

His Promises Are True

By LOIS M. CASE

LEARNING of Jesus Christ, His life, teaching and work is a difficult task for illiterates with a Hindu background. The teacher, too, especially if she be a foreigner with generations of Christian thought in her very make-up, does not find it easy to present the matter so that it can be linked up with the listeners' every day life. So evidence of growth in knowledge about Jesus Christ was always cheering; but what from time to time really brought an awed joy into my mind was evidence of a personal acceptance and application of what Jesus Christ is in a jungle-woman's daily life. There must be hundreds of such happenings in all the "younger churches". But this one example may bring gladness to others.

Lo, I am with you always

It was after dark, and the group of women from several villages, who were "in" Balangir for four days' teaching were gathered on the veranda of their temporary home for "Family Prayers". The toddlers (thank goodness!) were asleep, but the older children (3-, 4- or 5-year-olds) were sitting up beside their mothers—eyes shining in the light of the one oil lantern.

A well-known hymn was sung from memory, lustily but not tunefully—verses of Scripture being learnt in the daily classes were said together. Then came a short prayer, where families left in their own village were also remembered and commended to God. The brief service came to an end with all joining in the Lord's Prayer. Before she left the missionary recited "Lo, I am with you always, even unto the end of the age", and said, "That is Jesus' promise to you all as you sleep here tonight, and to your families as they sleep in your own village tonight." The women all said the short text together three times to impress it on their minds, and as she left, the missionary said, "If any of us wake in the night don't let us forget Jesus is with us."

The Lord Jesus was here

The next morning at seven we all assembled for worship before class-work. The women seemed unusually alert. After the devotional session, when we were about to separate into groups, the women began to talk altogether. "It was true what was said last night . . . The Lord Jesus was here last night. He helped."

We managed to quell the excitement by asking one person to tell the story and although others broke in at times we got a graphic story. "That baby there (pointing to a boy of about sixteen months) suddenly had high fever in the night. His body was like a fire to our touch. Then he suddenly went all stiff and his eyes rolled. His mother cried out, 'He's dying—my baby's dying.' And others said, 'Evil spirit.' We were going to run to you for help, when she (pointing to a woman—a newly baptized Christian) said—she said Jesus Christ would be here all night to help us. She said it was in God's book. Let's ask Him first to help us."

"So we gathered round (continued another speaker). The mother had the stiff baby on her lap, and we all cried out 'Oh, Lord Jesus, please touch and heal this baby. Oh, Jesus, cast out the evil spirit. Oh, Jesus, save the baby.' Everybody was calling out. And the baby suddenly unbent and his eyes closed and he went to sleep. We were afraid to touch him but his mother said his body no longer burnt."

"And look," finished the woman, "He is quite well this morning. Jesus is truly with us."

"Yes," said another, "And we said 'Thank you, Lord Jesus,' before we went to sleep, for someone reminded us of the nine lepers who didn't say 'Thank you'."

They were surprised when it was very gently suggested that mother, baby and granny should go to the State hospital later that morning to get medicine to prevent another onset of fever. So that afternoon the story of Jesus spitting on the dust to make ointment for a blind man's eye and how he came back "seeing" was told, so that they might see that our Lord can bless means of healing as well as by His own touch.

"Jesus *was* here and He came to help us. His promises are true," said the women.

Rev. Roy M. and Mrs. Deller (with their daughter, Kathryn) who left last July for work in Brazil. They are both members of the Grimsby Tabernacle. Mr. Deller was trained at Spurgeon's College. Mrs. Deller (*nee* Margaret Ann Smith) is a trained nurse

BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

Orissa is one of the poorest and also most backward states in India. A state with few natural resources it has poor agricultural land. In the years since Independence the central and state governments have done much to try and improve living standards by new irrigation and other schemes. Yet still the Oriya peasant lives pitifully near starvation level.

But in this state there are at the moment unparalleled evangelistic opportunities, particularly in the Kond Hills and West Utkal. Today there are nearly 15,000 communicant Baptist Church members in Orissa.

Work can be divided roughly into "new" and "old". "New" includes the areas of advances, the Kond Hills—work centring on Udayagiri and Balliguda, and areas around Diptipur and Balangir. "Old" includes work centring on long established churches in the areas of Cuttack, Puri, Angul and Berhampur. Yet even there where the response is not so great the churches are beginning to make more evangelistic efforts.

Our hospitals at Berhampur and Udayagiri are both nurses' training schools and are both overworked and understaffed.

At the request of the Orissa State government the Stewart School of Cuttack has founded a public school at Bhubaneswar, the new state capital. This was opened at the beginning of this year.

Pray too, for the delegates, representing so many nations and churches, at the Third Assembly of the World Council of Churches at New Delhi, India—and especially for those representing our own churches in Britain and overseas.

ACKNOWLEDGEMENTS

(To 21st September, 1961)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: "In memory of Mrs. Margaret Wilson", £1; Anon., work in Angola, £4; "We Two", £10; Anon., "In memory", work in Angola, £5; Anon., £1; "Piece", £10; M.S.G., £5; M. J. C. Morton, Abergavenny, £2; A.G.R., High Blantyre, £5; Anon., 5s.; Anon., Swansea, £15; Anon., London, E.C., 10s.; I.Q. work in Angola, £1; "In memory of D.C.", work in Angola, £5; A member of Coleford Baptist Church, £2; Anon., Barry, for work in Angola, £1; Anon., Leicester, £5; In memory of three generations of B.M.S. missionaries, £1; F.W., 5s.; M.E., £2; Anon., £30; D.J.M., £5 5s.; Anon., £2.

Congo Relief: Anon., £2.

Medical Fund: Anon., £1 10s.; Anon., Clapton, £5; A Friend, for Kimpese Dental work, 10s.

Angola Relief: Anon., Alloa, £1; Anon., £2 10s.; L. R. Beachlands, £1; A member of a Baptist Church, 10s.; Mr. R. B. Jones, £2 2s.; A Baptist, Herne Bay, £1; T.H.Q., £5; Anon., £2.

Cyclone Relief: R. P. Mitcham, £1.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	
August				
21	J. T. Pick	50	0	0
21	Miss J. W. McFarlane	100	0	0
21	Miss A. S. Paterson	1,000	0	0
23	G. M. Fielding	500	0	0
23	Mrs. G. A. Frost	1,100	0	0
24	J. Greaves (£1,250 Medical)	2,500	0	0
28	Mrs. W. B. Owen	19	0	7
31	Mrs. B. Cartwright	30	0	0
31	Mrs. M. Edwards	100	0	0
September				
1	Miss A. S. Withers	25	0	0
4	C. M. Grieve	250	0	0
5	A. T. Reeve (for work of Balangir Station)	1,415	8	9
6	J. Cooper	1,000	0	0
12	Mrs. Sarah White	184	16	3
19	Miss E. Berriman	25	0	0
20	Mrs. G. A. Frost	152	15	11

MISSIONARY RECORD

Departures

14 August. Mr. and Mrs. O. Clark, for Kimpese, Congo Republic.

25 August. Dr. and Mrs. J. F. Carrington, for Yalemba; Rev. R. D. and Mrs. Robinson and son, for Stanleyville; Miss M. M. Pringle, for Wathen; Rev. I. R. and Mrs. Secrett and family, for Wathen.

30 August. Miss A. Weller, for Bolobo, Congo Republic.

4 September. Mrs. G. Soddy, for Chittagong, after visit.

8 September. Miss E. G. Markwell, for Wathen, Congo Republic.

9 September. Miss D. M. Philcox (retired), for visit to India including furlough relief at Gaya.

19 September. Dr. Dorothy G. Medway, for Palwal.

23 September. Mr. J. D. Knight, for Léopoldville, Congo Republic.

Arrivals

24 August. Rev. W. A. and Mrs. Corlett, from Calcutta, after tour.

25 August. Miss M. White, from Chandraghona, East Pakistan.

2 September. Mrs. B. H. Thomas, from Yalemba, Congo Republic.

4 September. Miss H. Pilling, from Portugal.

6 September. Miss K. Brain, from Wathen, Congo Republic.

11 September. Rev. C. L. Hminga, B.D., from Lungleh, for study at Manchester.

20 September. Rev. A. A. Boorne, from San Salvador, Angola.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic Wesphone London. Chairman: Rev. H. H. Rowley, D.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
General Secretaries: Rev. J. B. Middlebrook, M.A. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
Contributions and donations should be sent to the General Home Secretary at 93 Gloucester Place.

CAPTAIN SEBASTIAN

F. CHENHALLS WILLIAMS 4/6 net (*postage* 4d.)

Stories children will not forget. New stories for the children's addresses for the preacher who finds it difficult to get a story with some point in it.

THE MYSTERY OF THE WHITE STONE

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A book which challenges young people today with the problems and opportunities of the Church Overseas, as set against the affluent Western society, where many "have never had it so good". It focuses the break-through from the old concept of foreign missions, to the new situation in which the older churches must help and advise in the growth of the indigenous local Churches.

THE BOY WHO ESCAPED

RHODA COULDRIDGE 6/- net (postage 5d)

This is a fine missionary story of 128 pages with several black and white illustrations, told by one who was a missionary in tropical Africa for many years. The scene is set in the Congo. It is a rattling good yarn. Having children of her own, the authoress knows how to tell a good story. The book will fascinate young and old. An admirable gift or Sunday School prize.

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G. DENIS LANT

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Edith Deen

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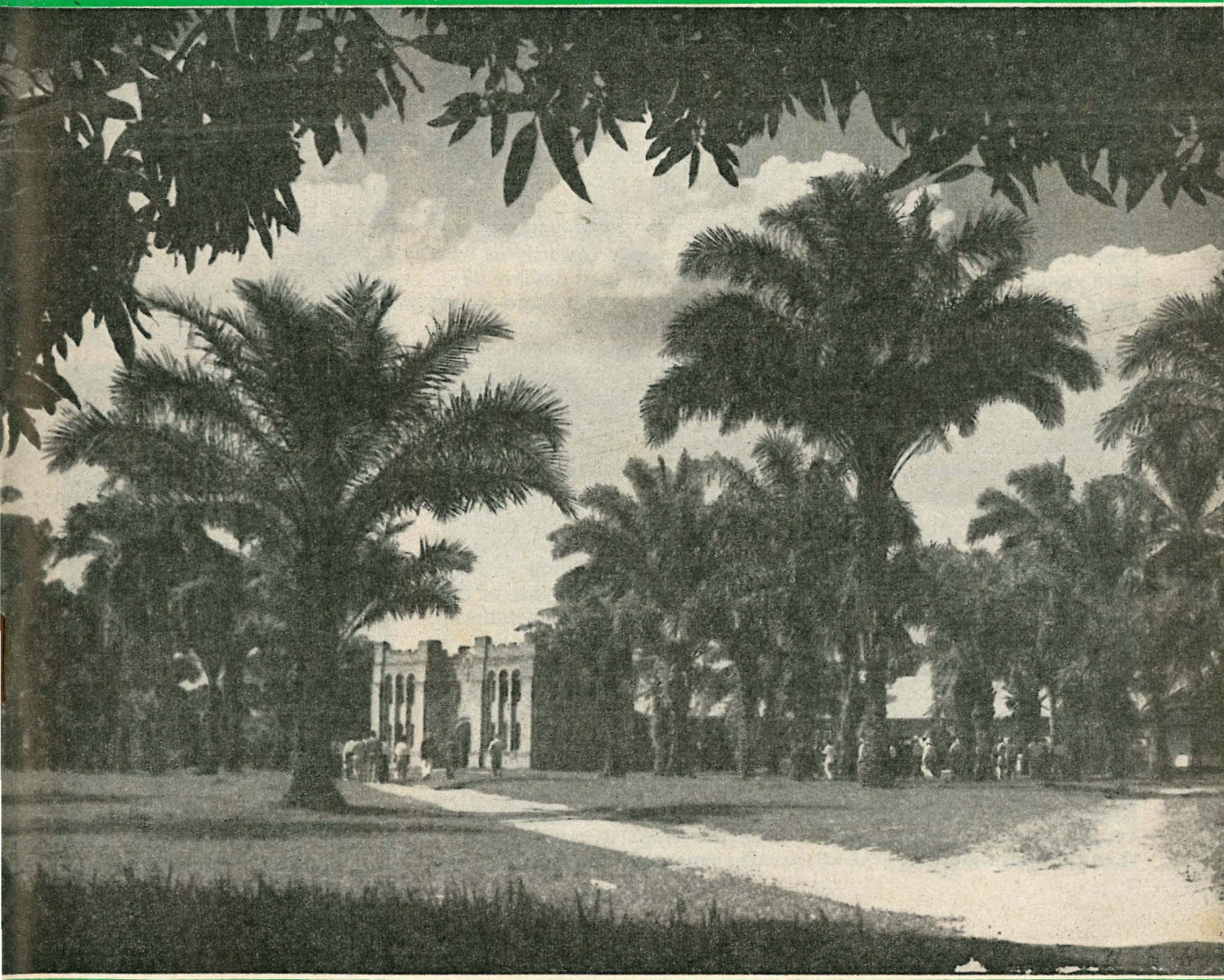
DECEMBER 1961

PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



An American Presbyterian Mission Church in Congo

God So Loved That He Gave . .

AS Christmas approaches we are reminded in so many ways, through carols, cards, and greetings, of the coming into this world of our Lord and Saviour Jesus Christ. In imagination we see again the scene at Bethlehem, witness the visit of the magi, and hear once more the angels' song.

We know, of course, that the first Christmas cannot have been like that portrayed in modern cards and carols. The original story is about a poor woman, about to give birth to a child, wearied with her travelling and able to find resting place only in a rough cave where the animals were kept. She and her husband were members of a proud race chafing under colonial rule and oppression.

Not far away in the story was the cruel despot Herod, his hands dyed with blood. Soon there was to be the mass murder of innocent children, and the flight into Egypt where the newborn child spent his earliest years as a political refugee.

Christmas commercialized

Christmas has now become commercialized. Merchants, traders, hotel keepers, brewers, bakers, confectioners, and the rest are all caught up, often in spite of themselves, in the desire to make profit out of the festival. So it becomes important to find out what the public really wants, what will be in demand.

Thus, unfortunately, those features of Christmas which are unimportant from the Christian point of view are emphasized, and those which are of the first importance lost sight of. And the spirit of modern Christmas can be the spirit of getting rather than the spirit of giving.

Yet, what Christmas is really all about is the most generous act of giving that the world has ever heard of. Looking at it from God the Father's point of view, the apostle John says: "God so loved the world that he gave his only begotten son, that whosoever believeth in Him should not perish but have everlasting life." Looking at it from our Lord Jesus Christ's point of view, Paul says: "He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death."

The great word about Christmas

"God so loved that he gave"—that is the great word about Christmas. What ought our response to be to such grace, such generosity towards us who did not in the least deserve it?

The work of our Lord is not yet completed. The world has still to be saved. Millions of people have not yet so much as heard the Gospel; millions of hungry and homeless people require to be clothed and sheltered; millions of diseased and handicapped people need healing and comfort.

Our response to God's grace should be the giving of ourselves to Him. And part of that giving should be worthy sharing of the responsibility to preach, teach and heal in Christ's name. For some it involves the giving of self in missionary service. For others it means generous sacrificial giving in time and thought, money and prayer.

In his appeal for Gift and Self Denial Week a month ago, the Chairman of the B.M.S., Dr. H. H. Rowley, suggested that if every Baptist were to give an average of £1 the whole denomination would be thrilled. £317,682 from Gift and Self Denial Week alone! That would make our budget figure of £400,000 look small and quite inadequate. Yet, God forgive us, we would be astonished beyond measure if there were such a response to Gift and Self Denial Week. Such is the standard of our present missionary giving.

How different, too, our finances would look, if at Christmas time every Baptist gave to God's work overseas a worthy gift, in proper proportion to what is spent on pleasure and enjoyment.

Such a gift would be a gift to God Himself, and to His needy children in India, Pakistan, Ceylon, the Republic of Congo, Angola, Jamaica, Trinidad, and Brazil. It would be a token that in our giving of gifts at Christmas time we did not forget God, and the needs of His Kingdom.

(Photo: W.C.C.)

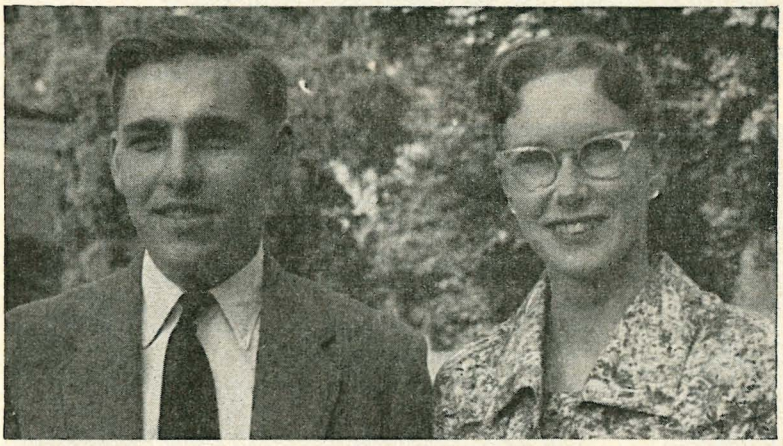
Refugees in the Kasai Province of the Republic of Congo receiving food sent by Christians of other lands.

These Have Obeyed

THE fourteen young men and women whose photographs appear on this and the next page have recently left Britain for service overseas. With two exceptions, they have all completed courses of special missionary training at either Carey Hall, or St. Andrew's College, Selly Oak, Birmingham.

Four of them are ministers (two from Spurgeon's College, one from Rawdon and one from Manchester). One is a doctor, four are teachers, four nurses, and one a sociologist. Five of

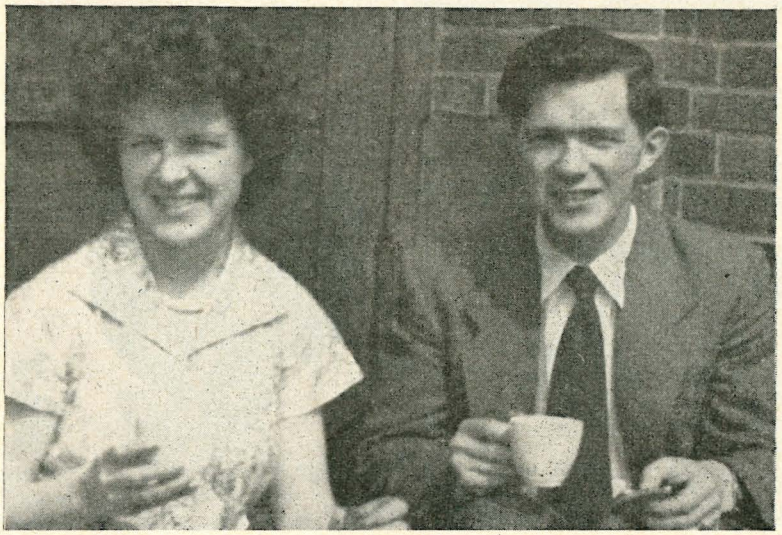
Joyce M. Barritt, B.Sc., of Leeds, for Barisal, East Pakistan



Rev. Antony S. Brown and Jean Brown, M.Sc., of London, for Barisal, East Pakistan

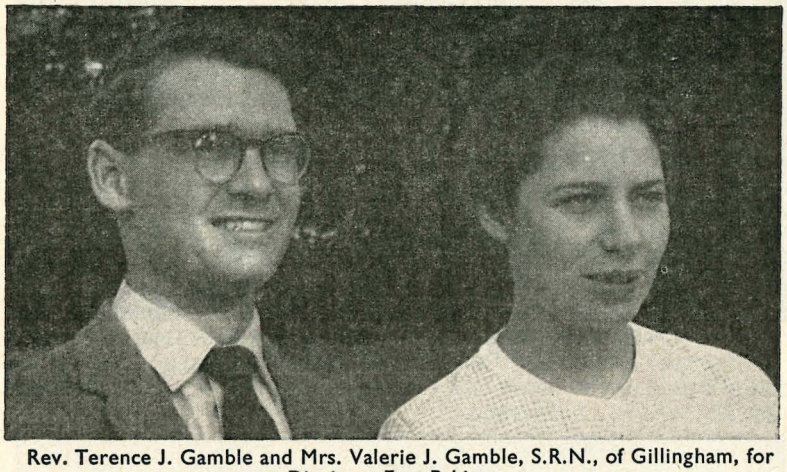
Avril V. Mitchell, of Bath, for Udayagiri, Orissa, India

Jennifer Pell, S.R.N., S.C.M., of Lewes, for Salamatpur, Punjab, India



Dr. Lewis Mullins, M.B., Ch.B., and Mrs. Margaret Mullins, S.R.N., S.C.M., of Dowlais and Dundee respectively, for Brussels and then Congo

Rev. J. David Rowland, B.D., and Mrs. Audrey E. Rowland, S.R.N., of Nottingham and Gillingham respectively, for Chittagong, East Pakistan



Rev. Terence J. Gamble and Mrs. Valerie J. Gamble, S.R.N., of Gillingham, for Dinajpur, East Pakistan

Rev. Keith N. Wicks, B.A. and Mrs. Maureen Wicks, of Reading and Hebden Bridge respectively, for Calcutta

Miss Marlene A. Fox, of Watford, for Cuttack, Orissa, India

them have gone of course, as missionaries' wives.

They have come from different parts of Britain; Wales and Scotland included. Two will be serving in Congo—at Ntondo where the hospital is urgently in need of a doctor; five in India, and seven in East Pakistan.

Their first tasks will be to master the language of the people whom they will serve and to accustom themselves to live in a strange climate and environment. They will also need to adjust themselves to live together within a small community of British people working as a team.

The rôle of a missionary is so different today from what it used to be. Rather different qualities are required. The rugged individualist with a wide variety of gifts and inexhaustible energy may be excellent in a pioneer situation. But where mission and church are integrated and new relations are being established between missionaries and leaders and people of overseas churches the qualities demanded are patience, humility, endurance, and inexhaustible love.

These new missionaries need our remembrance and prayer as they begin the work to which God has called them.

Peanuts Make The Children Happy

Peanuts have brought new life to a small Indian boy named John and, as a result, many other children may be happier and healthier.

Mr. and Mrs. John Smith, B.M.S. missionaries, tell the story of John and describe it as "perhaps the greatest encouragement we have had in our five years" in India.

John was taken to the Mission at Diptipur, in Orissa, when he was eighteen months old. He was almost dead. His mother had died when he was six months old.

For a whole year the baby had existed on nothing but rice water.

With careful nursing, John gradually grew a little stronger. In time, he was able to sit up.

He then needed protein and, at the time, Mr. and Mrs. Smith were interesting themselves in peanuts. They thought the peanuts could provide the protein if they were prepared so that he could digest them easily.

So they showed his grandmother how to roast them and grind them up into peanut butter. The grandmother has a stone and roller for grinding curry spices and she uses it for the peanuts.

Peanut butter was something quite new to the grandmother, but for over a year she has prepared it and fed it to John every day. By good luck, John likes it, and it has made him thrive.

He learned to walk and, at last, he can play with other children.

The news got around Diptipur and parents of other children suffering from malnutrition go to the Mission for the prescription. They are sent to John's grandmother for the know-how.

Eggs, milk and similar protein food are out of the question for these people. But the peanuts are a source of protein which even the poorest can afford.

Missionary Taken for A Parachutist!

Dr. John Carrington was shopping in Stanleyville. As usual he put his purchases in his rucksack. Suddenly, to his great surprise, he was stopped by two policemen and a soldier on a motor cycle. They thought he was a Belgian parachutist!

They tried to get him to go to the camp on the back of the motor cycle. Happily a crowd gathered. Among the people were many of Dr. Carrington's old scholars who came to shake his hand. They told the policemen and the soldier with great indignation and in no uncertain terms not to be so foolish.

Dr. Carrington has now had to make the sad decision not to use a rucksack again.

From All Nations

On the lawn in front of the B.M.S. Secretary's house in Léopoldville a really international service was recently held.

Several truck loads of United Nations police arrived. Among them were Indians, Pakistanis, and Nigerians.

The rest of the congregation was made up of missionaries from Great Britain, America, Switzerland, and Sweden.

There were a number of ladies from Ghana there, and one from China.

The service was held on the lawn because the chapel roof was being repaired. The Sunday morning services at Léopoldville are now all international in character.

Animist, Buddhist and Moslem Won for Christ

Two new "Key Books", quite different in subject and treatment, have recently appeared from the Lutterworth Press. They are *The Way to Worship* by Geoffrey Parrinder, and *From Every Nation* edited by Jim Sutton.

The first, intended primarily to help those responsible for conducting public worship in the churches of Asia and Africa, discusses the meaning of worship, the pattern of worship, aids to worship, and the Christian Festivals. It provides advice on the preparation of orders of service and includes prayers for special occasions. Much of the material will be of value to lay-preachers in Britain, especially those just beginning.

The second is of interest to all. It consists of three brief autobiographies of men won for Christ from another religion: Blasio Kasimbazi of Uganda, once an Animist and now a lay-reader; Kamegai Ryoun of Japan, once a Buddhist monk and now a Christian minister of thirty years' standing; Hassan Dehgani-Tafli of Iran, once a Moslem and now the first Persian to hold the office of bishop in the Anglican Church of Iran.

These moving stories, introduced by illuminating notes by the editor, are excellent in themselves and most useful for illustrations.

Each book, like the others in the series, costs two shillings.

Snakes and Ladders — With A Difference

Dr. Payne and Rev. R. W. Thomson have devised an entirely new version of the ancient game of Snakes and Ladders. Their intention is to teach Baptist history to Baptist children and to teach it painlessly.

The result is an interesting game, attractively designed and produced with an excellent instruction book entitled "A Short Baptist History for Children". This book alone, without the game, is well worthwhile, for it presents our story in tabloid form in 64 episodes.

The new game can be obtained from the Carey Kingsgate Press Ltd., 6, Southampton Row, London, W.C.1 at 3s. 6d. per copy (postage extra).

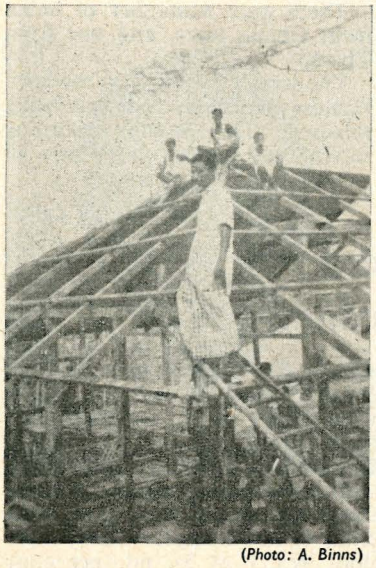
New Opportunities for Hill Children

By AUDREY BINNS

EAST PAKISTAN is now very proud of the fact that it has a hydro-electric scheme in the Chittagong Hill Tracts. Within a matter of months the capricious Karnaphuli river should be producing electricity. Already at Chandraghona, below the dam, the benefits are apparent.

This year we are having an exceptionally heavy monsoon. In other years, after all this rain the current in the river would have been so strong that the launches would not have been able to ply for several days; but this year, although the current is strong, it is not impossible for launches to ply, and the flooding in the lower reaches of the river has not been so extensive as it would have been.

But for those living above the dam, the benefits are not so apparent. Many square miles of rich agricultural land are now submerged and 82,000 people have had to leave their homes. Among these are many Christians who have moved up to the hill-tops and are now trying to make a living out of the poor, sandy soil there. The Government has paid some money in compensation and in some cases has given land in exchange for land submerged, but nevertheless there is inevitable hardship.



(*Photo: A. Binns*)

Demolishing the Rangamati Hostel

Lower buildings now submerged

Half of Rangamati town is now under water and the area remaining is being daily diminished by the erosive action of the waves on the new lake. The church, Rev. and Mrs. F. W. Smith's bungalow, and the preacher's house are safe for the time-being; but Milayamura —"The Hill of the Peacemakers" —is now an island and the lower buildings are already submerged. So the boarding school which has flourished there for twenty-five years has had to be moved.

The Baptist Union of Pakistan decided that they would move the hostels to the site of its other school in the Hill Tracts—near the hospital at Chandraghona. The hope was that most of the Rangamati boarders would move down here, and that other children from Rangamati and district would come here.

During the monsoon there are strong winds and small boats have been sunk on the new lake. Consequently folk are scared to travel. But in spite of the school year starting in the worst travelling weather, twenty of the thirty-four primary children in the Rangamati hostels have come here, and thirteen of the seventeen Baptist children. Some of them have travelled for four days, wading through streams waist high and through thick mud. Such is their desire for education.

In many cases there are schools nearer, but they prefer to send their children here where they know we care for the children and the educational standards are higher. Now—five weeks after the beginning of term—we have 43 boarders—11 girls and 32 boys. Of these 29 are Christians. So that is a good start for the new hostels and we hope that the numbers will increase further.

With thousands of people on the move in April and May, labour, and particularly transport, were in short supply, but fortunately some of our good friends in Rangamati were truck-owners and by using five different trucks we did eventually manage to get all our stuff down to Chandraghona. We had decided to demolish the main hostel in Rangamati, bring the corrugated iron sheets, timber and bamboo here and re-erect it. So we had these building materials to transport, as well as desks, benches, cupboards, etc. Just after Easter the contractor and twelve men arrived.

The girls moved into the missionary's bungalow and demolition started. Every piece of iron, wood and bamboo had to be carried nearly half-a-mile to the loading-point on the road. The boys, too, helped with the carrying and loading, and some went down on the top of the load to see their new home and help with the unloading.

Part of the twenty-six-mile road is unsurfaced and impassable after rain; so we were constantly watching the weather and hoping that we would be able to get all the stuff shifted

before the road became impassable. In fact, we got the ninth and last truck-load off just three days before the cyclone of 9 May, so we were very fortunate. If we had not been able to transport the stuff by road, the only alternative was to take it to Kaptai by boat, carry it one-and-a-half miles over the dam and re-load into boats.

The final breaking up

We were thankful that we only had to use this route for the final bits and pieces—twelve pieces of my personal luggage and two dogs!

At the end of April we had our final breaking-up with a concert. After the concert, several non-Christians among the guests spoke of what the school had meant to Rangamati and district—particularly in the way it had pioneered in education for hill girls. The fact that three members of the school staff and also the matron were Old Girls of the school, demonstrated its value.

There are also many homes in the Hill Tracts where life is fuller and richer because the mother has been to Mileyamura School. Tributes were paid to Miss Starke and Miss Manson.

In Chandraghona the foundations of the girls' hostel and cook-house cum dining-room had been laid in March and the contractor had said that everything would be finished by mid-June, but when school opened on 1 July, the new buildings were not nearly finished. We were able to use the cook-house cum dining-room in its unfinished state, but the girls' hostel had no roof and it was four weeks before the girls were able to move in. Meanwhile they slept in the night-nurses' quarters, and for once we were glad that some of the boarders arrived late!

(*Photo: A. Binns*)

The matron standing where the hostel used to be

Boys and girls together

The school is co-educational throughout and there are about 220 children aged from 5 to 18. Class VIII has just been opened so that it is now a junior high school. The primary section is up to Class V and then there is a three-year middle school course. There is a shortage of well-qualified staff especially for the higher classes.

Mrs. Flowers, although she has been out for less than a year, is taking some English classes and that means that I can take the Mathematics and Science. The Government has just introduced its new syllabus, which is a great improvement on the old, with more emphasis on science, physical education and practical arts.

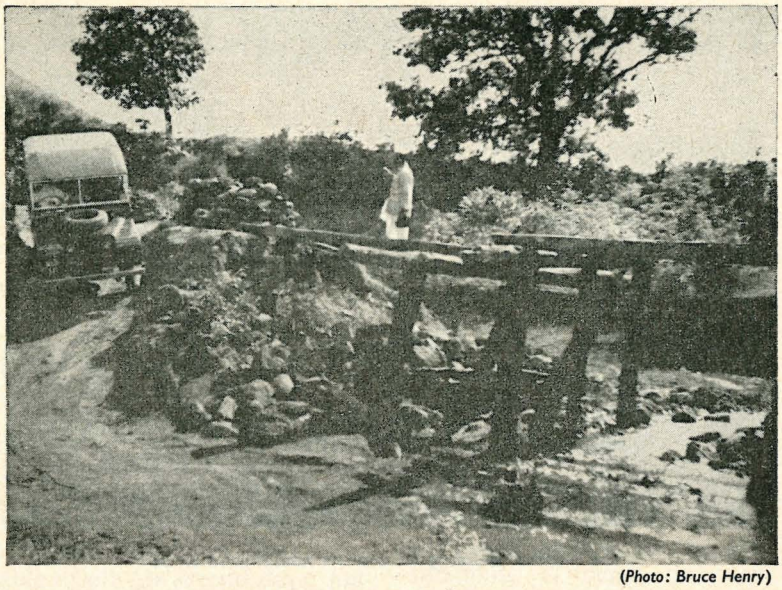
But it is now compulsory for every child to be taught the religion of his father, and Christian schools are faced with the option of teaching non-Christian religions or losing Government recognition. This would mean not only the loss of grants, but also that children from our schools would not be able to continue their education at a Government-recognized school, nor would it be easy for them to take the Matriculation examination.

At the time of writing, the East Pakistan Christian Council is still considering what is the right course of action in this situation.

The older children are now busy preparing a play in Sunday School on the life of William Carey, which is to be presented on 17 August. One of the teachers has written it and we hope that by this means the children and audience will learn to understand and appreciate something more of the life and work of William Carey and his successors.

Last Sunday two girls were baptized here and both had been in our Rangamati hostel. One comes from a Buddhist home and while still at Rangamati expressed her faith in Jesus Christ. She is now a student nurse here, and has been receiving teaching for some time. The other girl was born into a Christian home and has learnt

(*continued on page* 190)



(*Photo: Bruce Henry*)

The mission Land-Rover in the Kond Hills negotiating a stream where the bridge is derelict

The Church of the Factory Workers

The constitution of another Telugu Church in the area of the Calcutta and Suburban Baptist Union calls attention to a remarkable group of Indian Christians.

There are seven Telugu congregations associated with the Union and they all are in industrial areas around the city.

All the members are factory workers and their families. They have little wealth or education. But they are keen to witness to the Faith among their neighbours.

About twenty-five years ago, a few converts were made among jute mill workers and the seven groups have developed from that small beginning.

The new Church is at Trebeni and, on the occasion of its constitution, the Holy Communion was celebrated by the Rev. Leslie Wenger, a B.M.S. missionary on the staff of Serampore College, who earlier in the year was elected President of the Union.

This Union is a cosmopolitan body with Bengali-speaking, Hindustani, Oriya, Telugu and English-speaking congregations.

Most of the churches are old-established, but one newly-formed Bengali congregation breaks fresh ground.

It is situated just south of the city in an area which is being rapidly settled, mainly by Christians of various denominations, a considerable proportion of them being Baptists. The district presents many of the problems met with on a housing estate in Britain. All but the keenest Christians there tend to lose touch with the Church.

The Union, at the time this report was written, was planning a campaign in the district and considering linking it with the Carey celebrations.

Nigerian Endeavourers Send Gift for Angola

The Christian Endeavour Society connected with the Qua Iboe Mission Hospital in Eastern Nigeria sent £5 to the B.M.S. for relief work in Angola. They heard of the need through Dr. Stanley G. Browne who is the Superintendent of the Leprosy Settlement near by.

Dramatic Calls

Reports from the Republic of Congo give encouraging news of gifted young men being called to the ministry and Rev. Geoffrey Allen, of Lukolela, has a dramatic story to tell of the finding of vocations in the service of the Church.

"A week ago today," says his latest report, "God called Bikoko Jean, a fisherman, to become a fisher of men.

"Two days later, Simone Mercier was off to take a Christian leadership course for seven women at Mpoka and I went to give some Bible teaching to eleven village catechists at Nkondi. . . .

"(The women) prayed for God's blessing on us, 13½ miles away, and we prayed likewise for our sisters at Mpoka.

"Returning there, I was overjoyed to learn that not only had Mama Lama been confirmed in her desire to serve the Lord but her husband, Mambengo Jean, had also been called to full-time service in the Church. He is a shopkeeper working for a Portuguese trader. I prayed with Jean and Lama in their home before returning to Lukolela. They are a delightful couple.

"Not many miles along the road, we were waved to a halt and handed a sheaf of letters . . . (One letter) informed us that Kimpese will be starting a four-year theological course this year instead of next.

Church for Es
Makes Stea

The young Tamil church at Ratnapura, Ceylon, is making steady headway, but consideration is having to be given to the possibility of organizing estate churches.

Workers on the estates find many practical difficulties in travelling to a central church, especially as whole families. The distances are considerable, bus services are uncertain and the fares are high.

to the Ministry

This means that one of our school teachers, Olimba Louis, will probably be leaving us. The Middle River General Council has recognized Olimba's call to be a pastor. It remains for him to pass the entrance examination to the Kimpese Theological School. Malia Kiese, his wife, was one of the women at the training course at Mpoka.

"Back at the Mission, who should I first see but Elende Justin. While doing a teacher's training course at Yalemba, he had expressed a desire to go on later to a Bible school. Three months ago, he was brought in from a regional school to teach in our central school. His pay has almost trebled. I questioned him closely. He affirmed that he was not concerned about the amount of money he earned. He desires more than all to go to a Bible school so that he can preach the Word of God.

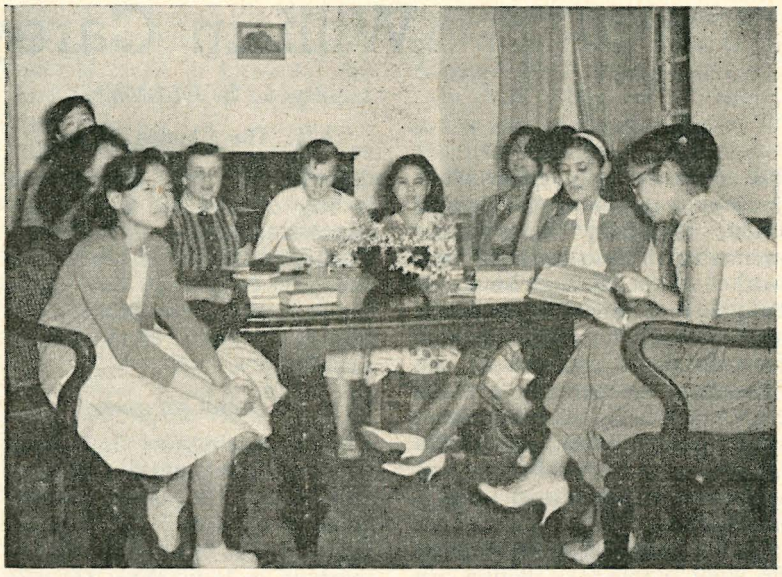
"All this in one day!

"Much prayer has led to blessing and such blessing has led to further prayer. You will be thrilled to know that today the nine leaders of the various types of work at this station have covenanted to pray together daily from Monday to Saturday. Tonight we have had our first such meeting, one full of praise and thanksgiving. It was a tremendous joy to me to kneel in prayer with our African brethren."

tate-Workers
ly Headway

Next year, it may be possible for a missionary or pastor to visit each estate where there are Christians on one Sunday in each month to hold services. A catechism class could probably also be held for the young people.

A good deal of irregular estate visitation is now taking place with increasingly promising results. On one estate, two children's meetings are being held regularly.



(*Pphoto: N. B. McVicar*)

A Sunday school class in progress at the Carey Baptist Church, Calcutta

B.M.S. Officials on Tour in South Asia

Christmas in Udayagiri in the Kond Hills, Orissa, India and a month later a visit to the jewel island of Ceylon: that is part of the exciting tour which two distinguished members of the Mission House staff have just begun.

They are Rev. A. S. Clement, B.M.S. and Carey Kingsgate Press Editor and Rev. E. G. T. Madge, the B.M.S. General Foreign Secretary. They are visiting the B.M.S. South Asia fields and will return to this country in February.

Last month they attended the World Council of Churches Assembly in New Delhi, the capital of India. Mr. Madge was one of the Baptist delegation to that Assembly and Mr. Clement reported it for the *Baptist Times*.

Their tour of India, East Pakistan and Ceylon has been arranged by the B.M.S., to whose committees they will report. While their tour may be exciting, it will certainly be no holiday. A crammed programme has been arranged. Many mission stations will be visited and there will be meetings with church leaders. In an area as vast as the Indo/Pakistan sub-continent this will involve thousands of miles in travel—by air, rail, road and river.

Their itinerary will also include attendance at a number of Baptist Church Councils, one of which will be that of the Baptist Union of Pakistan.

For Family Worship

Some months ago we published a brief article by Miss S. E. C. Taylor on Family Worship. Now the Church Information Office has published the scripts of twelve family services under the title *Tongues of Fire* (5s.).

The scripts provide for the participation of young and old, telling the story of the beginning of the Christian Church. They are well worth the study of those who wish to plan family services with point and purpose.

William Carey

By A. S. CLEMENT

XII: The Closing Years

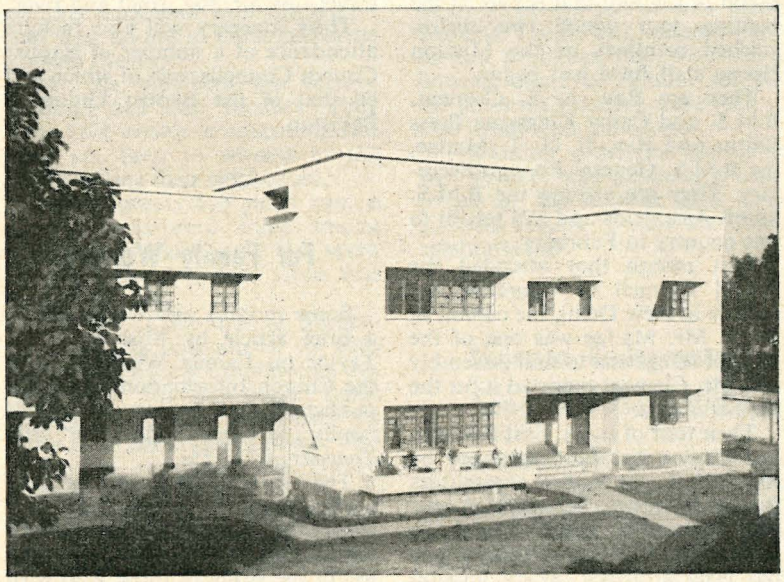
IT is truly astonishing what Carey was able to achieve in India, especially when it is remembered that he lived and worked in the stifling climate of Bengal. In addition to his duties at Fort William College, and his responsibilities as head of the Serampore Community with its ceaseless activity in evangelism, translation, printing, and education, he pursued his old boyhood interest in natural history, especially botany.

In his early days at Mudnabati he kept notebooks listing, in proper classification, the animal life of the area. At Serampore he had five acres laid out as a botanical garden, a garden which became one of the finest of its kind in the whole of Asia.

With the support of Lady Hastings, in 1820 he founded a Horticultural and Agricultural Society, and two years later was elected a Fellow of the Linnean Society of London and a corresponding member of the Royal Horticultural Society. He was interested in geology too, had a fine collection of specimens, and became a member of the Geological Society.

A social reformer

His contribution to social reform is being more and more appreciated. He played his part in securing strong Government action against infanticide, all too common in India then. He prepared valuable memoranda proving that the practice of widow-burning was not really part of Hinduism in its classic expression, kept the subject continually before the public, and had the joy towards the end of his life of translating for publication the edict abolishing it in British India.



(Photo: N. B. McVicar)

The new administrative block at Serampore College

What kind of home life had this extraordinarily busy and restless man? His first marriage ended in tragedy. Soon after her arrival in India, his wife Dorothy became mentally ill. For seven years until her death in 1807 she was a trial to him.

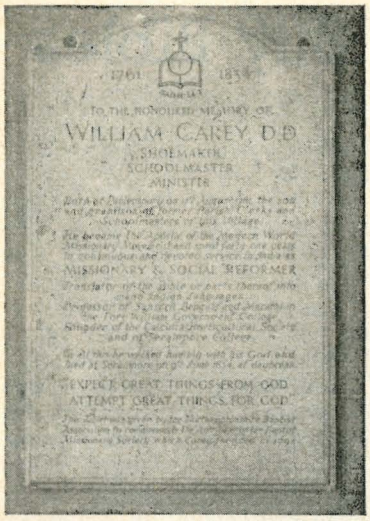
Meanwhile he had met Charlotte Rumohr, a member of a wealthy, highly connected aristocratic family in Denmark, living in Serampore for health reasons. General Bie, the Danish governor, had asked him to teach her English. She was the same age as Carey, well read, and highly cultured. Unfortunately she was a frail invalid, "both diminutive and somewhat deformed", according to Ward.

He had the joy of leading her to personal trust in Christ, and of seeing her baptized and received into the Mission Church. In 1808, a year after the death of his first wife, he married her. For thirteen years she proved an admirable companion, sharing to the full in his interests, encouraging him, and from her wealth enabling him to help members of his family in England and himself to enjoy a greater measure of comfort—a fine house, carriage, and servants.

His third wife

To his great sorrow she died in 1821 at the age of sixty. Two years later he married Grace Hughes, a widow of forty-five, who became the faithful companion and nurse of his old age.

Two of his sons, Felix and William, became missionaries; though Felix "shrivelled into an ambassador" (to Burma) and died in 1822 at the age of thirty-six.



(*Photo: A. S. Clement*)
The memorial tablet in Paulerspury Church

Among his friends in Serampore were David Brown and Claudius Buchanan, Anglican chaplains in Government service, and later the saintly Henry Martyn.

The last years of his life brought him much sadness. He felt keenly the separation from the Society which he had founded. He felt, too, the passing of those who had been his friends in Britain. In 1825 he had written: "It appears to me as if everything dear to me in England is now removed. . . . Fuller, Sutcliff, Pearce, Fawcett and Ryland, beside many others whom I knew are gone to glory. My family connexions also, those excepted who were children when I left England, or have since that time been born, are all gone, two sisters only excepted. Wherever I look in England I see a vast blank."

Moreover, he encountered financial difficulties. First there was a failure in the support received from America. Then in 1830 the Government abolished the professorships at Fort William as an economy measure, and Carey was pensioned off at £360 a year. This sum was ample for his personal needs, but insufficient to finance the Mission. Three years later in the great financial crash in Calcutta, the Mission lost much of its invested funds.

At that time Carey himself was ill, having suffered repeated attacks of fever. In the summer of 1833 he wrote to his sister: "I believe this is the last letter you are at all likely to receive from me." The following year, at dawn on Monday, 9 June 1834, he died and that day was buried at the converts' cemetery in Serampore. The Danish Governor and his wife were present at the funeral, with the members of the Council, and the flag of the Government House at half-mast. The English Governor-General was represented.

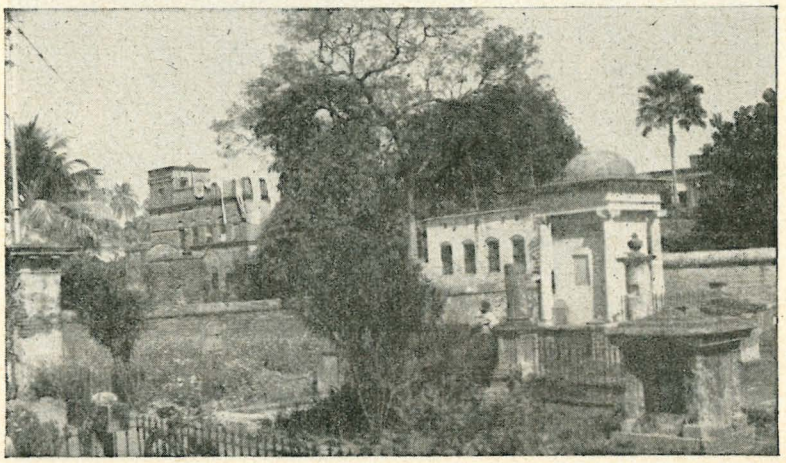
No memorial

Except for a portrait in London and a bust in Calcutta, for over a century there was no memorial to mark his great contribution. It has been during the last twenty-five years or so that the significance of what he did has been more and more understood. Now, in the chancel of Paulerspury parish church there is a tablet to his memory, and in Westminster Abbey a beautiful lectern—the one regularly in use—inscribed with the words: Expect Great Things from God: Attempt Great Things for God.

In that Abbey on 2 October, in the year of the bicentenary of his birth, was held a great service of thanksgiving, attended by the Danish Ambassador, a representative of the High Commissioner for India, and representatives of the Churches and Missionary Societies. The Old Testament Lesson was read by the Lord High Chancellor of Great Britain, whose wife is a descendant of William Carey.

The preacher, Prof. H. H. Rowley, Chairman of the B.M.S., in an eloquent sermon referred to the fine story of the young Alexander Duff visiting the aged Carey and talking with him mainly of the events of Carey's missionary life. As Duff was leaving he heard a feeble voice calling him back. "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey: when I am gone say nothing about Dr. Carey—speak about Dr. Carey's Saviour."

During Mr. Clement's absence in India, Pakistan, and Ceylon, the Editorial Department is, under the General Home Secretary, in the care of Rev. G. P. R. Prosser, M.A.



(*Photo: E. L. Wenger*)
A corner of the converts' grave-yard at Serampore

United Nations Personnel Buy Bibles

By J. D. KNIGHT

THE past eighteen months have brought sadness to those who know and love Congo and its peoples, but in Leopoldville there has been a bright side to the dark cloud. The numerous contingents of soldiers, police and civilian technicians from countries all round the world have included Christians who have sought the fellowship of the Church and have rejoiced in meeting one another.

Kalina Church of the B.M.S., where a service in English has been held every Sunday for many years, has been the meeting-place of the nations. Worshippers there have included friends from Ghana, Nigeria, Liberia, India, Pakistan, Malaya, Indonesia and Canada as well as those who regularly gather from Congo, Britain, America, Holland, Sweden, Belgium and elsewhere. Missionaries have been able to conduct camp services for men from Ghana, Nigeria and Canada, when they have not been free to attend public worship.

For troops from Ghana

An early demand arose for English Bibles among the troops from Ghana who were the spearhead of the U.N. force in July 1960. Normally, only editions in African tongues and in French are needed in Congo, and English Bibles had to be flown from Lagos to meet this demand. Further supplies followed by sea —and the circulation among Ghana troops and Nigerian police has been quite remarkable. The Nigerians have bought not only the well-known five-shilling Bible of the British and Foreign Bible Society, but also more expensive editions including the illustrated Jubilee Edition at fifteen shillings. They have also clamoured for hymn-books (music editions) at any price, as they love singing together in their quarters. Other Christian literature has also been eagerly acquired.

New Testaments and Gospels have proved a great boon in the U.N. hospital, where the sick and injured of all the contingents are cared for, serious cases staying for only a short time before being flown to their homelands. The all-Indian staff are able and courteous and missionaries are permitted to visit the patients. The scriptures leap language barriers—as in the case of Arabic gospels accepted by Sudanese, with whom the visitor cannot talk! In other cases the offer of portions to patients has brought to light the fact that Mohammedans from Pakistan have been among those attending public worship in English at the B.M.S. Church, and they have spoken appreciatively of the friendship found among Christian people.

English magazines, particularly illustrated ones of the better type, are greatly appreciated by hospital patients, and the writer of this article would be grateful for any such, which can be addressed to him at B.M.S., B.P. 397, Léopoldville 1, Congo Republic.

(Photo: Amy Bean)

Spring cleaning time at the Yakusu girls' school

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Valuable Gift to Mission Hospital From Germany

Left to right; Rev. Keith Skirrow, Miss Mary White, Mr. K. R. S. Captain, Mrs. Mary Taylor, Janet Taylor, Dr. A. R. Taylor

Chandraghona Hospital has just been given a Volkswagen Micro-Bus. This will be of great help in fetching patients from distant places.

The gift was made from the Captain Foundation, a Parsee Charitable Trust with its headquarters in Karachi.

The Captain Foundation received gifts of two such Micro-Buses from the West German Government, and passed them on, one to Chandraghona, in East Pakistan, and the other to the Mission Hospital in Quetta, West Pakistan made famous by the work of Sir Henry Holland.

At a ceremony in Chandraghona, Mr. Captain received the Volkswagen from the West German Consul and handed it over to Dr. Alan Taylor of the Chandraghona Hospital. Rev. Gordon Soddy, the B.M.S. East Pakistan Field Secretary, was also present.

The Mystery of the White Stone

An unusually good little book for young people is *The Mystery of the White Stone* by Douglas W. Thompson (Carey Kingsgate Press, 4s. 6d.). The author is Secretary of the Methodist Missionary Society. In a style that grips the reader, and with vivid and telling illustrations, he discusses the world situation of overseas missions.

The two chief emphases in the book are: (1) The whole world is the field of mission; (2) The obedience of the Church in mission arises from the nature of the Church itself. Missions are wrongly conceived where they are felt to be responses to calls for help. Primarily they are the result of the will to obey.

At the end of each chapter are questions for discussion.

For Pleasant Reading

For pleasant, informative, and inexpensive reading, we would draw attention to a number of attractive missionary publications:

Home from Home by Rosemary Stephens (Highway Press, 2s. 6d.) describes missionary service in Nigeria today as seen through the eyes of a young nurse during her first term overseas. The incidents are based on fact, but the people and places are either imaginary or composite.

Portrait of an African School by W. G. Mc.D. Partridge (L.M.S., 3s. 6d.) is an account by the principal of an educational institution in Southern Rhodesia.

African Hands by Joan Scutt (Edinburgh House Press, 4s. 6d.) is a story concerned mainly with work among women in one of the native reserves in Swaziland.

For Discussion

For study and discussion three recent pamphlets can be commended.

The Church and the Jews (Edinburgh House) provides ten outlines for study groups, prepared by Göte Hedenquist for the International Missionary Council's Committee on the Christian Approach to the Jews.

The Biblical Basis of the Church's Missionary Enterprise by Cyril Blackman (L.M.S., 2s. 6d.) is the third in the "Essays on Mission" published by the London Missionary Society.

The Renewal of Mission (Baptist Mission Press, Calcutta) is the Carey Lecture for 1961 given at Serampore College by Rev. John W. Sadiq, Anglican Bishop of Nagpur.

For Children

From the Carey Kingsgate Press comes a new collection of children's addresses—*Captain Sebastian* by F. Chenhalls Williams (4s. 6d.).

The addresses are brief, lively, and relevant and are of the kind that can easily be adapted for use by others than the author. There are fifty-two in all.

Christmas Day in Pakistan

This article was written two years ago, but it helps us to understand the experience of a missionary celebrating Christmas for the first time away from Britain.

By JEAN PULLIN

THIS year I spent Christmas at Chandraghona Hospital where I shall eventually be working. It was a very happy time and as one or two other visitors were staying there we were quite a large crowd.

Chandraghona is a small town on the edge of the Karnaphuli River in the Chittagong Hill Tracts. It is a very pretty place with hills of 1,000 feet in the background. The Hospital is built on the edge of the river, but all the missionaries' houses are built on little hills dotted round the hospital. This visit was a good opportunity to get to know all the folk in the compound prior to my going to work there.

Christmas for me began on Christmas Eve when as I sat listening to the Carol Service from King's College Chapel, I heard some other singing which was not coming from the radio! Out to the door of the bungalow I went to see a group of lepers from the leper colony singing their Bengali carols. They were a mixture of young and old, some badly crippled and some the children of parents who were lepers, a motley crowd, and as I stood and listened to their joyful singing I could not help thinking of that other group of singers in Cambridge.

Different but similar

How different they were, yet how similar, because they were both singing the joys of Jesus Christ's birth, Jesus Christ the Son of God who came to the choir boys of Cambridge as well as the lepers of Pakistan and for all people everywhere.

Next morning there was a service at 8 a.m. which was crowded by all who could possibly come from the compound. The Church was gaily decorated with streamers and all the women had new saris and the men new shirts. After church a visit to one of the houses in the compound where we were well and truly fed with sweetmeats of all kinds. Later in the afternoon a service was held in the little church on the Leper Hill and after the service a woolly garment from Wants Boxes was given to each one present. On Christmas night all the missionaries gathered together for a traditional English Christmas dinner and we certainly fared very well.

A great feast for all

Boxing Day is not really kept as a holiday out here, but in the evening there was a great feast for the whole of the compound, which meant feeding a good hundred people! Preparations were in progress all day and in the evening everyone sat down in the school house to a sumptuous feast.

The Sunday following Christmas I witnessed my first baptismal service in East Pakistan and for me it certainly seemed to add that crowning joy to Christmas. Three young people were baptized in the huge tank at Chandraghona, two young men who are in training as compounders and one high-school girl.

New Opportunities for Hill Children (*continued from page* 183)

more of Jesus Christ in our boarding-schools at Rangamati and Barisal. She is now in our school hostel here and takes her turn in leading hostel prayers. She is a fine Christian girl and has a good influence in the hostel.

Some staff have come down from the Rangamati school and there are other new members. Study groups on Christian Faith and Life help these diverse elements to grow into a true Christian fellowship, and to realize our problems and opportunities as Christian teachers in a Moslem country. About a third of the children are Christian—the others are Moslem, Hindu or Buddhist. Our staff here is 100 per cent Christian, and even though we are not allowed to give direct Christian teaching to non-Christian children, we trust and pray that through the life of the school and hostel, many non-Christians and nominal Christians may come to know Jesus Christ as their Lord and Saviour and to put their trust in Him.

ROOTED IN FAITH

By F. G. HEALEY

Written at the request of a committee representing Baptists, Congregationalists, and Presbyterians for the Tercentenary of the Great Ejectment of 1662

9s. 6d.

Carey Kingsgate Press Ltd.

BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

Yalemba

Yalemba in the Congo Upper River Region is a training centre. At it are trained both pastors and teachers for service in the church throughout the area and also in the adjoining Middle River Region. Included in their courses is instruction on agriculture given by a missionary agriculturalist.

Its importance, in view of the present dire need in the Republic Congo for trained pastors and leaders, will be understood.

Missionaries in Training

At St. Andrew's College and Carey Hall, Birmingham, there are at present 18 B.M.S. candidates in training. In fellowship with those of other denominations they are preparing themselves for service overseas in the modern situation.

There are also 200 men inquirers and 127 women inquirers who are in touch with the B.M.S. with a view to missionary service.

Other missionary candidates are training in Baptist theological colleges, teacher training institutions and hospitals.

Christmas

Our prayers are particularly asked at Christmas-time for new Christians throughout the world. They will be observing the festival for the first time with faith in Christ.

Also we are asked to remember children—those in our many mission schools and the sons and daughters of missionaries who are being educated in this country and thus are separated from their parents.

ACKNOWLEDGEMENTS

(To 17th October, 1961)

The Secretaries gratefully acknowledge the following gifts sent anonymously or without address:

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The following legacies have been gratefully received in recent months:

		£	s.	d.
September				
22	Mr. D. E. Rees	50	0	0
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29	Mr. H. Chapman (Medical Fund)	100	0	0
29	Mr. S. Bee	52	10	0
October				
3	Sir Edward Wood (£4 2s. 10d. Medical)	8	5	7
4	Miss S. B. Stephens (£500 Trans.)	1,000	0	0
9	Mrs. M. C. Davies	100	0	0
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13	Miss E. A. Roberts	150	0	0
16	Miss K. R. Prosser (Medical)	328	15	8
17	Miss F. A. Dormer	25	0	0

MISSIONARY RECORD

Arrivals

4th October. Rev. J. O. and Mrs. Wilde and family, from Dinajpur.

12th October. Miss M. S. Pain, from San Salvador.

14th October. Miss E. Motley, from San Salvador.

Departures

25th September. Miss M. Beckett for Lukolela, Congo Republic; Miss T. Howard for Bolobo, Congo Republic; Dr. and Mrs. O. Legg for work with C.P.R.A. in Congo Republic.

26th September. Rev. C. A. and Mrs. Couldridge for Thysville, Congo Republic.

27th September. Rev. E. G. Collins for Cuttack, Orissa, India.

3rd October. Rev. C. Gill, for Freetown, Sierra Leone.

6th October. Mr. and Mrs. N. A. Ellis and family, for Calcutta, and Miss J. M. McLellan, for Ludhiana.

6th October. From Adelaide, Dr. and Mrs. C. S. Smith and family, for India.

Birth

24th September. To Rev. G. and Mrs. Price at Kasauli, Punjab, India, a son, Andrew Carey.

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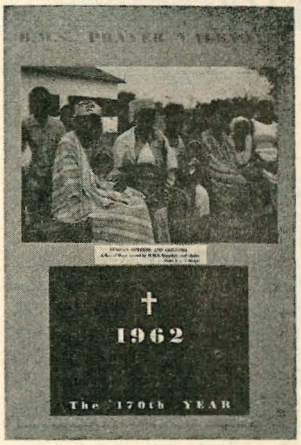

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